Christian Life

DECEMBER • 1955

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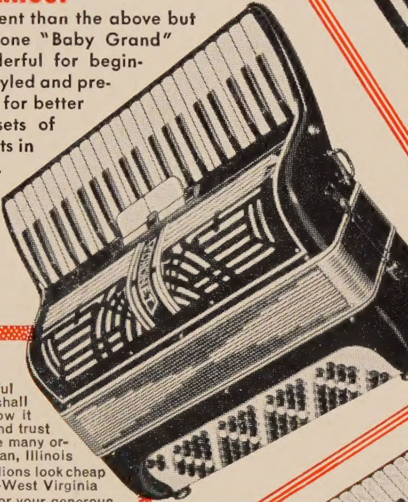

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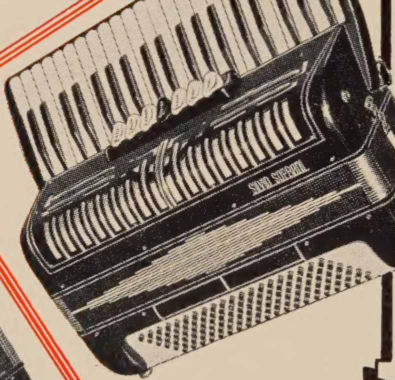

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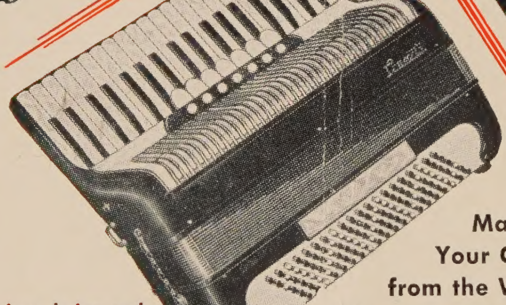

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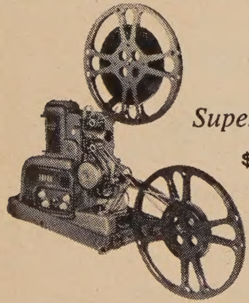

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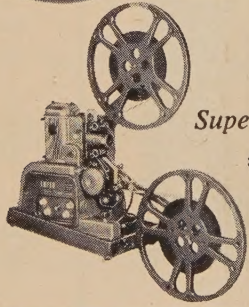

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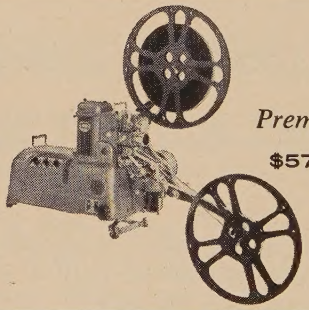

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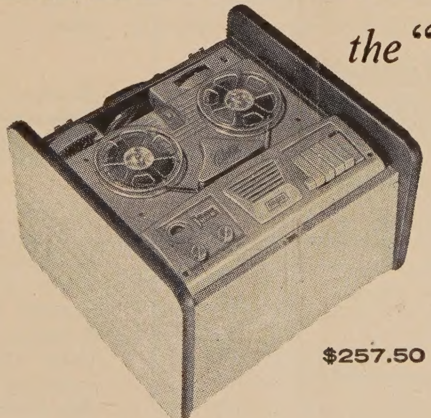

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In This Issue

Volume 17 **Christian Life** *Number 8*

Christian Life Evangelist Turns Reporter

WHEN CHRISTIAN LIFE Evangelist Lester Place spotted the Living Nativity Tableau of the Mt. Hope Methodist Church, Chester, Pa., he tipped us off. And the tip developed into the graphic story of bushy-bearded gents and their fuzzy-furred friends on page 18.

The Places as Musicians

Philip Worth, Mt. Hope's pastor, singles out two strong forces in the church's remarkable growth. One is the Christmas tableau. The other is CHRISTIAN LIFE's Sunday School Contest in which Mt. Hope has vied three times.

That makes the nub of a good story. The tip from Evangelist Place, photos from Pastor Worth and information from Writer Leona Choy rounded it into shape.

CHRISTIAN LIFE's Evangelists like Place are its most ubiquitous reporters. They get around. In the past year they've spoken in places from Hollywood, Calif., to Farmers Mills, N.Y. See their current schedules, page 8.

Outstanding evangelists, these men of God are now lining up special meetings and campaigns in 1956. Incidentally, if you and your church would like to contact them for special meetings, you can do so through CHRISTIAN LIFE Magazine.

Christian Life Evangelist Dons Beard

THOUGH NOT AKIN to the bushy-bearded gents of Mt. Hope, Evangelist Paul Jackson also dons a beard on occasion. In fact, that's what lured *Life* Magazine moguls recently. And this tale provides another illustration of what's going on in the secular press (see page 13).

Jackson as John

A former Shakespearean actor, Jackson impersonates biblical characters in full costume.

Searching for photogenic material in religion, *Life* editors sent an ace newsman and photog to Jackson meetings in Denver.

Jackson reports, "I worked with them from 4 p.m. on into the evening service and then after the service until 1 a.m. Nine hours and over 200 shots!"

During the nine hours Jackson did seven make-up and costume changes, transforming himself into the characters of his "Men Who Met the Master" series.

Earlier, Jackson had suggested to the *Life*-men that it might be better to break the work across two evenings. Doing it all in one evening might be too strenuous.

But the newsmen replied, "Yeah, but we never know what's around the corner in this game. Another story might break any time. Better see it through now."

The next day, a heart attack struck President Eisenhower and the *Life*-men glued themselves to the hospital.

And a Merry Christmas

THE ENTIRE CHRISTIAN LIFE staff—evangelists, foreign correspondents, columnists, regional editors, ad men, circulation representatives and stenos—join the editors in wishing you a very Merry Christmas.

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Cover

A modern newspaper re-tells the Good News of Christ's Advent to Mike Wyma and his photogenic granddaughter, Jeanine Wyma. Chicagoan Wyma has two missionary sons in Bolivia. Another son is a pastor in Palmdale, Calif. To learn how newspapers, magazine, radio and TV are emphasizing spiritual value this Christmas, turn to the article "The Gospel Hits the Newsstand" on page 13.

CHRISTIAN LIFE
December, 1955

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Volume 17
No. 8

Photo D.G.S.

This Greek mother gave birth to twins during the earthquakes. She lost her home and all her possessions. This photograph was taken on the spot by Rev. Douglas G. Stewart at the time of the earthquakes.

EARTHQUAKES IN GREECE—DEATH TAKES ITS TOLL

THIS CHRISTMAS YOU CAN BRING JOY TO A NEEDY FAMILY IN GREECE

★ Evangelical believers have suffered the loss of loved ones, homes and all their possessions in earthquakes.

★ They have urgently appealed to us for immediate and continued assistance. It will take many months to relieve the suffering people.

★ All gifts will be sent directly to Greece to administer to the physical and spiritual welfare of the Greek Evangelical believers.

★ In cooperation with the "CARE" organization because of U.S. government food surplus, we are able to send 20 lbs. of much needed food for every $1.00 gift, 200 lbs. for $10.00 and for every $100.00 donated 2000 lbs. of food can be sent.

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Readers Write

Serious Misstatements

To say the least, "BPC's 'Young Men' Revolt" is unfounded, malicious and unprincipled. I challenge you as a Christian to publish in full a refutation from Dr. Carl McIntire. Otherwise, you should refrain from future use of "Christian." Or, better still, live up to that name.

Philadelphia, Pa. R. H. Fox

* * *

The Board of Trustees of Shelton College calls to your attention the very serious misstatements in your October issue which will be very detrimental to Shelton College and the cause it represents. In a paragraph referring to Shelton College and an alleged controversy between Dr. J. Oliver Buswell, Jr. and Dr. Carl McIntire, you state "McIntire struck back by a move to toss Buswell out of his job." What you state has no basis in fact. What did happen is this: At a meeting of the trustees of Shelton College July 21 one trustee moved "that Dr. Buswell be asked to resign as president because of his apparent sympathy with the idea that the college be turned over to the Bible Presbyterian Synod." The motion was seconded and carried, with a vote of 7 to 2, but Dr. Buswell refused to resign . . .

The motion to ask Dr. Buswell to resign, and the motion to discontinue him as president were not made or seconded by Dr. Carl McIntire, and the motion to dismiss would have been carried except for the plea of Dr. J. Gordon Holdcroft and Dr. Carl McIntire, to postpone action . . . Shortly afterward, Dr. Buswell issued and widely circulated an eight page letter, in which he alleged that the trustees of Shelton College, and particularly Dr. McIntire threatened reprisals and spoke of board members as "irresponsible autocratic fundamentalism." There had been raised no question at any time against Dr. Buswell or any member of the faculty or staff, of reprisal.

At the meeting on September 5 Dr. Buswell, at the request of Dr. Holdcroft, submitted to the trustees the following statement: "Upon the basis of conversations in this meeting I withdraw my letter of July 25-26. The statements therein reflecting upon the board and any which may reflect on the character of its members have proved to be unfounded."

This statement was accepted by the trustees and the motion to dismiss him as president was laid upon the table. It was Dr. McIntire who suggested that the motion be tabled.

There was no "defeat" for Dr. McIntire, or anybody else. There was no assurance given to Dr. Buswell that he "need not fear reprisal for his outspokenness" because nothing of the kind had ever been before the trustees. . . .

Ringwood, N. J. James E. Bennet,
Vice President
Newton C. Conant, *Secretary*
Board of Trustees, Shelton College

* * *

I notice you refer to me in connection with the Bible Presbyterian internal difficulties, and you state that I said that the GARBC is "having trouble with 'second generation men.'"

In the Memphis meeting of the American Council I suggested that possibly some day one of the constituent bodies of the American Council of Christian Churches might become "soft" and send up messengers to the American Council who would attempt to change its entire structure. The *Christian Beacon* which reported the meeting goes on to say, "Dr. Ketcham said, 'God forbid that anything should ever happen like that to the General Association of Regular Baptist Churches.'" This would certainly indicate that the GARBC was not now suffering from such softness . . . .

It is altogether likely that there is a little handful (certainly not more than that) of younger men who may not see eye to eye with the whole GARBC movement in its separatist position. . . . But one thing you can be sure of, they are not troublemakers, and the GARBC is not suffering from any such trouble. . . .

Chicago, Ill. R. T. Ketcham,
National Representative
Gen. Assoc. of Regular Bapt. Churches

* * *

I am deeply troubled by the article "BPC's 'Young Men' Revolt" . . . Dr. Buswell indeed was the center of a move that would have ousted him from the presidency of Shelton College, but it was none other than Dr. Carl McIntire who opposed this ousting. The way your article reads one would gather that Dr. McIntire instigated it as a matter of personal revenge, or of some other such un-Christian motive.

Philadelphia, Pa. Alfred R. Paashaus,
Student, Faith Theological Seminary

Good Analysis

Except for a few minor inaccuracies I believe it was a good analysis of the problems in our denomination.

Columbus, Ohio
William B. Cordes, *Pastor*
Bible Presbyterian Church

* * *

. . . We are troubled that some of the members of the Board are still reiterating charges against President Buswell which have been fairly and fully answered. Because of this situation we are taking this opportunity to reaffirm our wholehearted confidence in the leadership of Dr. Buswell, a man of faith, vision and integrity.

Ringwood, N. J.
Wilbur B. Wallis, *Greek*
Marian Jane Downey, *English*
Elmer B. Smick, *Semitics*
Arthur Schulert, *Science*
Leonard S. Pitcher, *Education*
William W. Paul, *Philosophy*
The Shelton College Department Chairmen

* * *

Our Bible Presbyterian Synod voted to establish this college (Covenant College temporarily located in Pasadena, Calif.), but made its final acceptance conditional upon the approval of two thirds of our presbyteries. That approval has already been given by the required two thirds.

Only one presbytery has voted against the school so far and that is Dr. Carl McIntire's home presbytery, New Jersey. We have been greatly encouraged by the support which has been given to our efforts . . . Difficulties between Christians can easily be made scandal. None of us feels anything but sadness that we should be having our present difficulties in the Bible Presbyterian Church. We thank you for not painting the picture in lurid outlines which would only serve to disgust those who read it. The Lord has taught us many lessons through our recent problems, and we hope to become better servants of Him because of them . . .
Pasadena, Calif.

ROBERT G. RAYBURN, *President*
Covenant College

(More Reader Write on next page.)

Christian Life

Editorial Platform

- Produce individual participation in missions by spotlighting missionary activity and problems.
- Encourage fruitful Christian living in every activity of the believer.
- Stimulate the desire for Christian education in the community, church, home and individual.
- Awaken believers to the need of winning the lost and of caring for the newly converted.

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Readers Write

No Color Line in YFC

All of us in Youth for Christ International were disturbed to read the report in your "Letters to the Editor" column relative to some of our colored friends being asked to leave a Mississippi Youth for Christ rally.

For the records, let us state that there has never been any color line in our rallies; and this isolated instance does not mean, by any means, that it is the policy of this organization. . . . We thank God for the fellowship of all of His people, no matter what the color may be.

Wheaton, Ill.
TED W. ENGSTROM, *Executive. Dir.*
Youth for Christ International

Chock full

Never have I enjoyed your magazine so much as last month (October). It was chock full of interesting articles for the Sunday school. . . .

Quartz Hill, Calif.
MRS. BOBBIE L. PELLERIN

Echo from a Tragedy

Thank you for your very sympathetic account of the tragedy at Camp Davis (October, 1955) . . . One statement in the article, however, led me to write this letter. The article goes on to say that I received $405 on the "Strike It Rich" program, and that the soldiers (of Fort Devens, Mass.) gave me over $200. Technically, this is true, but I made it very clear on the program that not one cent received either through the program, or through the appeal which was sent out in connection with it, was to be used for Mrs. Davis or myself. It was to be used for help for families of those who died, where there was special need; and the residue was to be dedicated to a memorial chapel. A committee of men from my Bible Class of the Westwood Reformed Church, Westwood, N. J., handled all the funds, and the checks were made out to them. . . .

Nanuet, N. Y. REV. LEON J. DAVIS

Songs of Zion

I was very much impressed with the article by Wendell P. Loveless on "What's Wrong with Westerns?" I was in a state of depression almost to the breaking point after my husband passed away back in 1949, and often I turned my radio on to see if I could find anything there to comfort me. I discovered a station where they were broadcasting an hour of sacred songs, beautiful songs, both old and new. And after the program was over I felt a calm in my soul that only God can give. I have listened to those Western singers for six years now. God bless them, let them sing on the beautiful songs of Zion. They are helping God's children and causing sinners to turn to Christ.

Paola, Kan. MAUD E. STEWART

Fiction: Pro and Con

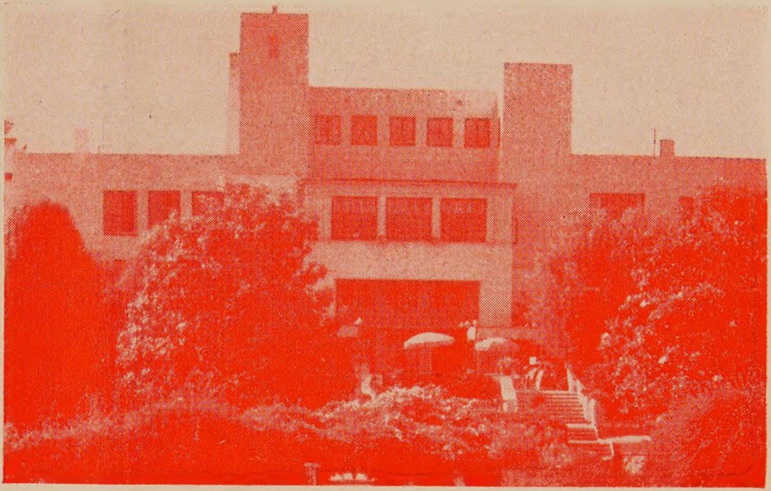
With reference to your item about fiction ("Fiction Fan's Lament," page 2, August, 1955) I am one of those who feel fiction could be dispensed with and would like more news about Christian workers.

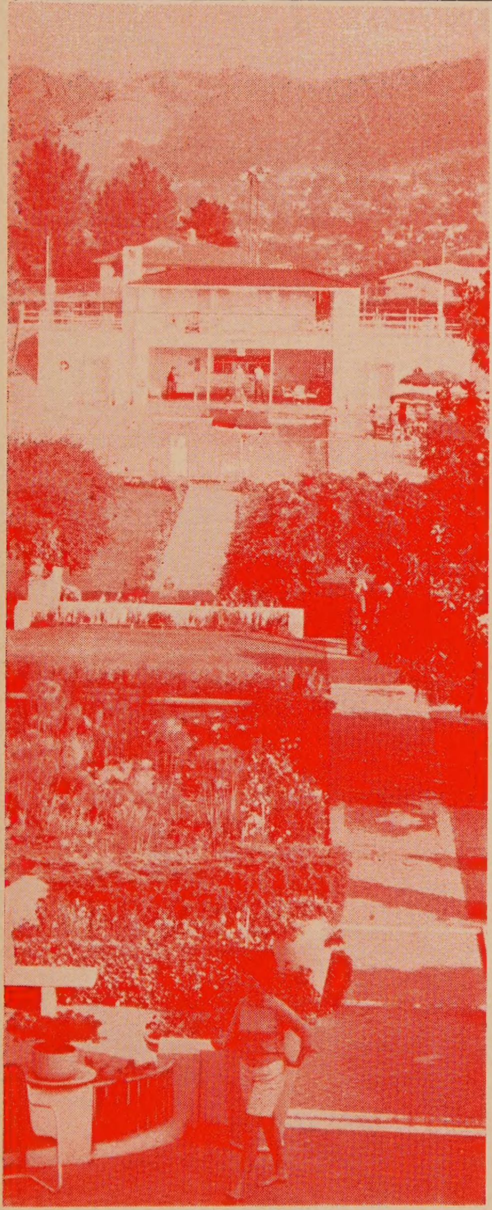
Chicago, Ill. GEORGE P. JOHNSON

Samarkand

MEANS

HEART'S DESIRE





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In the Golden West!

Located in the sunlit Samarkand Hills overlooking the blue waters of the Pacific in beautiful smog-free Santa Barbara is California's newest life care residence for Christian men and women . . . "The Samarkand" . . . and here indeed is found the golden fulfillment of dreams, in the golden Pacific sunset — a dream home for men and women in the golden sunset years of life!

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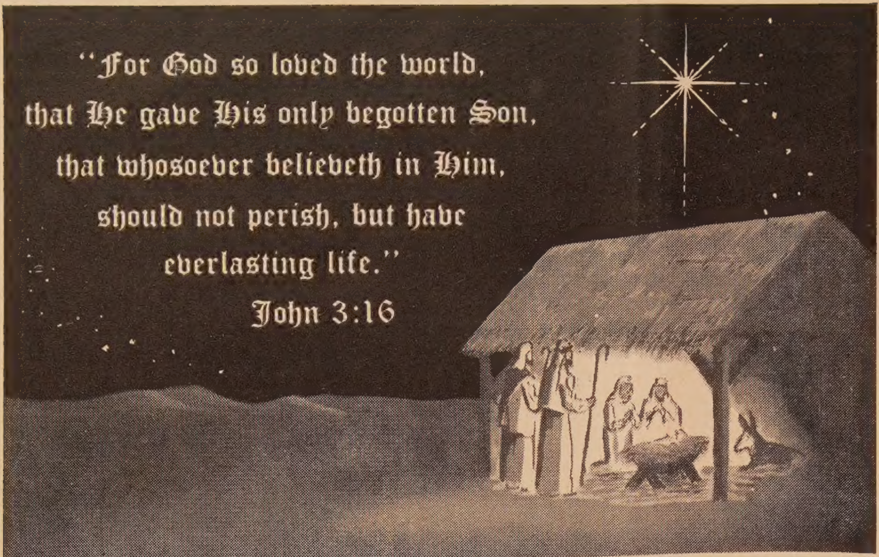

"For God so loved the world,
that He gave His only begotten Son,
that whosoever believeth in Him,
should not perish, but have
everlasting life."
John 3:16

The Heart of Christmas

Throughout the entire Old Testament Christ's coming is promised, and every event in the New Testament occurred because God SO LOVED the boys and girls and men and women of this world that He sent His Son all the way from heaven, that through Him we might have eternal life. Christians heartily sing Martin Luther's carol,

"Glory to God in highest heaven,
Who unto man His Son hath given!"

Scripture Press' ALL-BIBLE Graded Sunday School lessons continually exalt the "only begotten Son" as the only Way of obtaining everlasting life. The use of Scripture Press materials in your Sunday School will insure a year-round presentation of man's sin, God's love, and the wonderful gift of His Son as the Redeemer of all who trust in Him.

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Readers Write

When I first subscribed to CHRISTIAN LIFE you carried *two* pieces of fiction a month. In July you had *none*. I would rather have an all around Christian publication than just a Christian *Time*.

Detroit, Mich. MARY E. JENKIN

Evangelists Schedules

YOU can keep in touch with CHRISTIAN LIFE Magazine through the CHRISTIAN LIFE evangelists listed in this column. When they come to your area, you are assured of rich spiritual blessings from their ministry. During December they may be heard at the following places:

Mr. and Mrs. Lester Place

First Baptist Church, Turtle Creek, Pa., Nov. 27-Dec. 4; Ebenezer Mennonite Brethren in Christ, Mount Carmel, Pa., Dec. 6-11; Kent and Fishkill Baptist Church, Farmers Mills, N. Y., Dec. 13; The Broadway Presbyterian Church, New York City, N. Y., Dec. 14; First Baptist Church, Patchogue, Long Island, N. Y., Dec. 15; Lancaster Youth for Christ, Lancaster, Pa., Dec. 17; The Marcus Hook Baptist Church, Linwood, Pa., Dec. 31.

Mr. and Mrs. Ralph Williams

The Alliance Church, Renville, Minn., Nov. 22-27; Community Churches, Waubay and Summit, S. D., Nov. 30-Dec. 11.

Bible Character Impersonator

Strathmoor Judson Baptist Church, Detroit, Mich., Nov. 27-Dec. 2; First Presbyterian Church, East Rochester, N. Y., Dec. 11-16.

Paul Jackson

Nyack, N. Y.

Gordon Anderson

Christian Life

Prospects

Bible Light on Today's Events **Outlook for Tomorrow**

Grog Peddlers Dilemma

Liquor interests are having it bad these days . . . Despite heavy pressure from wine merchants, growing feeling in France is that alcoholic consumption may be affecting country's moral and economic welfare. New survey just completed reveals average grade school child consumes one to two pints of wine a day . . . Same child drinks less than pint of milk per day.

Last month Sweden, likewise concerned about sagging moral conditions, banned liquor advertising for six months . . . Newspapers and magazines will carry no liquor advertising. Outdoor liquor signs have been replaced by soft drink advertisements . . . Idea is "to make Swedes less alcohol-minded."

Meanwhile in U.S. Distillers Corp.-Seagrams (Four Roses and Lord Calvert) invests in oil drilling and exploration. National Distillers (Old Crow, Old Taylor) moves into petrochemicals. Brown-Forman Distillers Corp. (Early Times and Old Forester) jumps into photographic equipment . . . Reason: distiller's share of consumer's dollar has shrunk from 3.2 per cent in 1946 to an estimated 1.6 per cent in 1955. Sagging profits need bolstering.

How lasting present public abhorrence of the evils of alcoholism may be remains to be seen. Progress, however, is encouraging, at the present.

Israel on the Move

Watch Israel in 1956 . . . This is the watchword in diplomatic circles today. Clearly the new Jewish nation is beginning to throw its weight around. To most Bible scholars this move carries little prophetic significance--except to perhaps set the stage for the wholesale acceptance of antichrist who would pose as "savior" when nation gets into trouble.

Prayer Groups Grow

Groups praying for revival are multiplying again in U.S. . . This hopeful sign comes after drop following first interest in Billy Graham meetings in early 1950's. Particularly significant is fact present interest is manifest by pastors . . . Earlier groups, on other hand, were laymen.

Key figure in movement is Armin Gesswein, former Lutheran pastor. As director of loosely organized Revival Prayer Fellowship, Gesswein sparks local pastors' prayer fellowships across country.

New Mission Territory Wide Open

Many once-open mission lands are closed or closing today . . . Mission executives should be aware of a new and booming field . . . Alaska, once offering little possibilities because of sparse population, now presents challenge. In past four years it has registered gain of 62 per cent.

With present population of 208,000 and still going up Alaska now becomes bright new mission front. Best of all, it's wide open to citizens of U.S.

PASTORS

MISSIONARIES

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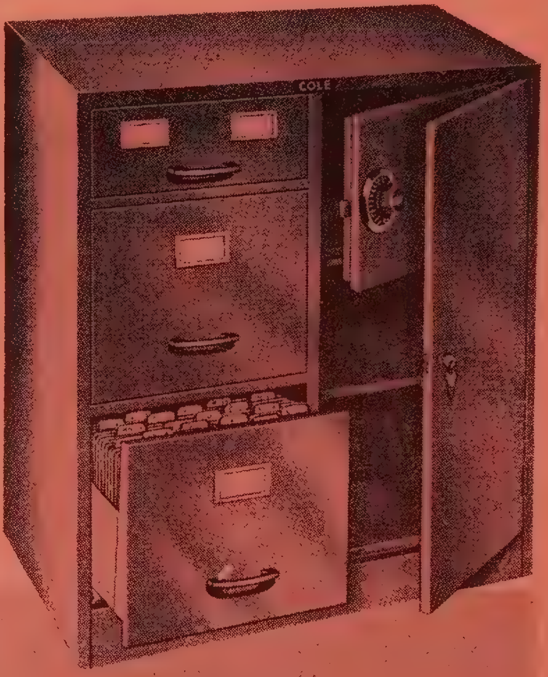
12-55

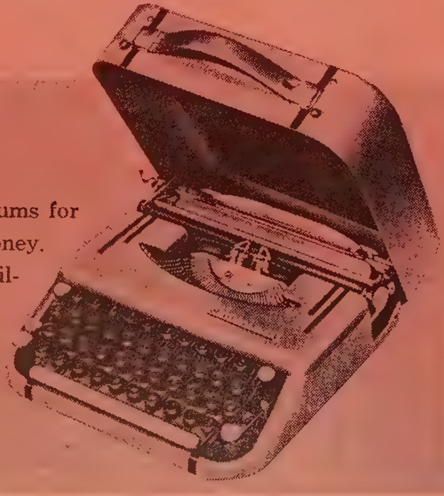
Without cost to you the New Combination File and Storage Cabinet

(Nationally advertised price $51.45.) Yours for only 25 subscriptions to CHRISTIAN LIFE magazine.

Just right for the pastor's or church office—a file cabinet and a storage cabinet all in one. Manufactured by the Cole Steel Equipment Company, of heavy gauge steel. Contains: two full suspension letter files; a double drawer for 3x5 or 4x6 index cards (3200 capacity); two adjustable compartments and a steel safety vault. Overall size 30½″ wide, 32″ high, 17″ deep. Comes in gray, olive green, desert sand or mist green baked enamel finish.



Here is another example of the valuable premiums for which you pay no money. (Many others also available – send coupon for complete list.)



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"SKYWRITER"

Weighs only 9 lbs.—comes equipped with handy carrying case. Retail price $73.77 and it's yours for only 45 CHRISTIAN LIFE subscriptions.

Placement Service

Christian Life's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling, there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Your ad must be in two months preceding date of issue.

Positions Open

Male

Ministers, Wesleyan: consecrated, pioneer spirit. A dangerous position fighting Satan. Long hours, hard work, hewing out a kingdom, building a church. Little pay, but build the Kingdom of God. **Box DR-438**

Salesmen for complete line of religious books, Sunday school literature, novelties, etc. Midwest and Pacific Coast. **Box DR-440**

Food Service Supervisor—Exp. in purchasing, menu planning and able to do some cooking. Eastern college. Age 35-50. Send letter stating age and exp. **Box DR-442**

Chef—Exp. institutional chef for Christian college. N.E. Middle-aged pref. Write letter stating age and exp. **Box DR-444**

Christian men to train as representatives of Trumpetsound Gospel Signs. **Box DR-446**

Exp. businessman with exec. ability for Christian organ. in L.A. Must be able to handle corresp. and personnel. Permanent. Apt. avail. Give full resume in first letter. **Box DR-472**

Alert, born-again young man to handle domestic travel in Christian travel bureau. Must be touch typist. Prefer unmarried veteran. Reasonable starting salary. Excel. oppor. for long range advancement. Box **DR-478**

Female

Stenographer for publication office. Company benefits. Interesting work. Now located in Chicago with plans to move to western suburb in few months. Give details. **Box DR-458**

Secretaries—Several oppor. to advance with Chicago S.S. publ. Rates from $52-$70/wk. Excel. health-insurance plan FREE. Moving to Wheaton in fall of 1956. **Box DR-468**

Exp. Typists—Good positions with Chicago S.S. publ., moving to Wheaton in 1956. Excel. prog. of benefits free. $48-$60/wk. Oppor. to advance. **Box DR-470**

Both

Christian workers with unique Gospel presentations for children. To help develop soul-winning object lesson films. 16mm, sound. Estab. evang. co. Liberal honorarium. **Box DR-448**

Missionary photographers to help develop. evang. educational films, showing needs and oppor. on mission field. Film stock supplied. Liberal honorarium. 16 mm, color, sound. **Box DR-450**

Artists. Excellent oppor. for talented Christian artists. Prepare color drawings for growing line of evang. filmstrips for children. Payment on liberal royalty basis. Several top artists already engaged. **Box DR-452**

Christian couple for children's home. Man for genl. maintenance; lady for cook. Total residents 25. N. Central Ohio. Live in. **Box DR-454**

Originators of ideas for games and handwork for smaller children and young people. **Box DR-456**

Capable writers with good Bible background, for Sunday school and/or VBS lessons; also visual aids. Teach. exp. and knowledge of Christian Ed helpful. Excel. oppor. in Chicago now, in Wheaton, fall of '56. **Box DR-462**

Proofreader with exp., to copyread, mark up and copyfit, and make up dummy paste-ups. Good salary, excel. benefits. Oppor. to advance. Chicago S.S. publ., moving to Wheaton next fall. **Box DR-464**

Production expediter with basic knowledge of graphic arts Good oppor. to advance, excel. benefits. Chicago S.S. publ. moving to Wheaton fall of '56. **Box DR-466**

Missionaries for Hebrew Christian work in So. Calif. Consecrated Christians. Must have burden for souls. Exp. helpful. House-to-house visiting, street meetings, preach. **Box DR-474**

Couple for Christian organization in So. Calif. Exp. as janitor, gardener and maintenance. Wife to help clean and able to cook on special occasions. Apt. furnished. **Box DR-476**

Situations Wanted

Male

Teach. pos. in semny., coll., or Bible school desired by semny. grad. with B.S., B.D., Th.M degrees. Special interest in Bible Introduc. and Exegesis of Greek and Heb. **Box DR-513**

Capable writer, published author, seeks steady editorial pos. Foreign Rel. News, fiction, nonfic., speechwriting. Desires freelance under contract (invalid.) **Box DR-515**

Top sales exec. 33, seeks association with Christion firm. 9 yrs. exp. all phases sales mgmnt.; adv. Over 15 man sales force. Prefer to invest. Coll. degree. **Box DR-499**

Pastorate or position as Christian Ed. Director desired by born-again preacher. College grad. Some seminary. 4 yrs. exp. **Box DR-501**

Christian Social Worker now employed as exec. desires pos. with children's agency offering oppor. for Christian service. B.A., post-grad social work; 11 yrs. exp. **Box DR-503**

Man, 27, BS in Educ. degree, desires Christian work. Trng. in Industrial Arts (woodwork, crafts, drawing, etc.) photography, audio-visual educ. and office work. **Box DR-505**

Young man, college trained, 7 yrs. clerical work exp., desires oppor. in Christian writing or clerical work in Christian organ. **Box DR-507**

Teacher desires college, Bible school, or high school teaching. History major, English minor. Has M.S. Degree. **Box DR-509**

Bapt. minister, 26, now enjoying a successful pastorate desires change. College and semny. training with work in evangelism and radio. **Box DR-511**

Female

First-class Silk-Screen Duplicating Service avail. for Christian groups at reasonable rates. Operated by Christian lady in N.J. **Box DR-491**

Christian handicapped woman desires some type of work to do at home. Has religious clippings to sell on various subjects. Also makes Christian bookmarks of cork or felt. **Box DR-493**

General office work or cashier—light bookkeeping desired by Christian lady. Exp. Eastern states preferred. **Box DR-495**

God's Greatest Gift

God's ultimate in giving was His Son, Jesus Christ. Thankfulness for His lesser gifts will never make up for your neglect of His greatest gift.

Here's why you should be thankful for Jesus Christ. "The wages of sin is death, but the gift of God (Jesus Christ) is eternal life" (Rom. 6:23). Through Christ's death for you at Calvary, God has provided life.

By faith you can receive Jesus Christ as your personal Savior right now. As a result, you will also receive eternal life.

If you have questions or want more information, write us at *Christian Life*, 434 S. Wabash, Chicago 5, Ill.

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JANUARY 30 TO FEBRUARY 5

Your entire church will benefit!

At Founder's Week Conference your pastor will have the opportunity of gathering with fellow Christians from all over the continent—indeed, from all over the world—and of exchanging new ideas and thoughts with them.

He will hear internationally-known Bible expositors and outstanding evangelical leaders. He will see what is going on in new methods of evangelism, visual aids, and home and foreign missions–and, best of all, he'll go back to your church spiritually invigorated and refreshed . . . filled with renewed enthusiasm and zeal for the things of the Lord.

For further information, write

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Where needy boys find shelter and growth in Christ. Pray for them!

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Position Open—Male

Business Manager. Experience in office management, accounting and purchasing. This is a top spot with unlimited possibilities, and affords an opportunity to use your time and talent in a work for the cause of Christ. Christian publication office presently located in Chicago but moving to suburb in about one year. Send complete details of experience and enclose snapshot. Box DR-460

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Spring Trip • February (or early March)
Summer Trip • End of June

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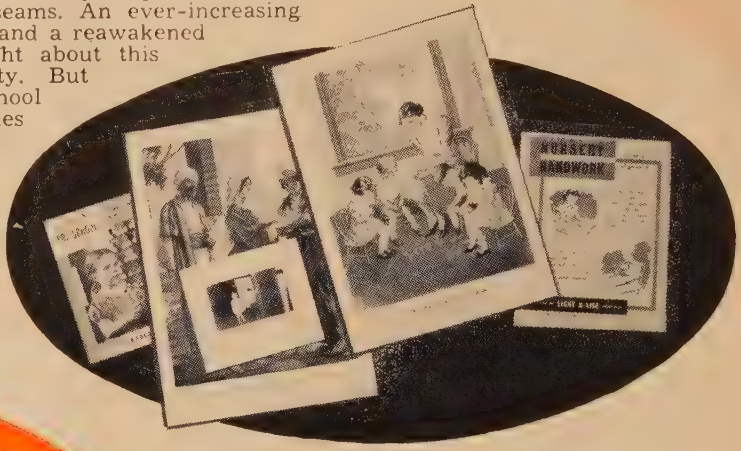
Director, Wheaton Cruises
Wheaton College, Wheaton, Ill.

SEE AD ON PAGE 88

Projected for the Sunday Schools of Today!

the light and life press nursery course . . .

Nursery classes and nursery departments everywhere are bursting at the seams. An ever-increasing population of 2 and 3 year olds and a reawakened interest in the church has brought about this phenomenal growth and opportunity. But everywhere teachers and church-school workers are asking for help. Now comes the **Light and Life Press Nursery Course,** with the new **Teaching Preschool,** a teacher's quarterly; **Buddy and Betty picture cards,** take-home duo-tone photographs of little children in nursery situations; **Nursery Handwork,** a make-and-do book; and large **teaching pictures.**



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In **Teaching Preschool** each lesson is written for two levels—Nursery and Beginner—and is adaptable to the large Sunday school with separate departments as well as to the smaller church where Beginner and Nursery children must be together . . . For Beginners there are also **Beginner Bible Lesson Stories,** a 4-page take-home story paper; **Beginner Handwork,** a make-and-do book; and teaching pictures.

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Christian Life

December • 1955

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News
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SWEEK

Christian Life photo

U.S. EDITORS DECIDE: THE GOOD NEWS IS BIG NEWS

This year Santa may be out in the cold.

The Gospel Hits the Newsstand

WHEN the editors of one of the most widely circulated magazines in the world decide to devote an entire issue to one subject, they must think it's important. That's what *Life* magazine is doing in its December 26 issue —the biggest in its history.

The subject: Christianity.

Life's opinion is shared by other mass media. Magazines like *Time, Newsweek, Look, Readers Digest,* the *Saturday Evening Post, Ladies' Home Journal, Redbook Magazine,* to name a few, are scanning the religious scene more closely than ever before.

Henry R. Luce, editor-in-chief of Time, Inc., believes that "religion is the biggest single mass movement of today." He recently told a gathering of journalists, "In my opinion there's been a real widening and deepening of religious experience in our nation."

Think what you will about the genuineness of it, there's no doubt that the U.S. is currently going through the biggest surge in religiosity in its history.

Six out of ten Americans are church members. Church construction has soared above the half billion dollar mark for the first time. Advertisers are recognizing that the church market is ripe for picking. On the other side, churches are realizing the value of modern means of public relations.

"Yes, but isn't it all pretty commercial?" some skeptics ask. They fear the popularization of religion will lead to excesses as unthinkable as the Infant Jesus riding a red-nosed reindeer.

The evidence shows otherwise. Journalists are probing into the spiritual roots of Christian life, treating what they find with sympathy and good taste. An example is the recent *Reader's Digest* series on Billy Graham (See next page).

This Christmas, signs are that the spiritual significance will get serious and notable handling from the nation's communications media.

Here are some of the plans:

Life's huge December 26 "Christianity" issue will total 130 pages of editorial matter (that amounts to more than 250 pages including ads). Forty-five pages will be in full color.

The issue has been several months in the making and will supplant the January 2 issue. In charge of the issue is Sam Welles, former Religion Editor of *Time,* who was pulled from his post as head of *Time's* Chicago bureau to head up the project. Welles is a devout Episcopalian whose family have been churchmen for three generations (his granddad was a bishop and his brother is one now).

The line-up of features include 14 pages on Christ depicted by the Great Masters, text and pictures covering Christianity in the U.S. and Asia, an article on the history and theology of Christianity by Paul Hutchinson, editor of the *Christian Century,* and a number of features on the general topic of religious vitality in the U.S.

As in past years *Time's* Christmas cover personality will be the Christian leader who in the editors' opinions is best representative of Christianity today.

Time has frequently given cover stories to leading Christians. More than a year ago *Time* ran a strongly sympathetic story on Billy Graham. Writer-researcher was Methodist T. George Harris, newly named head of *Time's* Chicago bureau, and confirmed Graham booster.

Look magazine, recent beneficiary (as was *Life*) of an award from the Laymen's Movement for a Christian World for "promoting spiritual values," also has a special Christmas issue in the works. Its December 27 issue will feature an 11-page article based on the book *All the Women of the Bible* by Edith Dean.

Illustrator will be Hans Erni, internationally famous Swiss painter. The paintings (one of which will appear on the cover) will depict the Virgin Mary and the Christ Child, Elizabeth and Child (John the Baptist), Anna, the Woman of Samaria, Mary and Martha and Mary Magdalene.

Reader's Digest will have several religious articles in its December issue. One will be a condensation of the *Holiday* magazine article "The Greatest Christmas Story Ever Told" by Jerome Weidman. Another is a condensation of Ruth Cranston's soon-to-be-published book *The Miracle of Lourdes.*

Radio and TV will emphasize the spiritual side of Christmas as well as the glitter and gaiety. Televised church services, choral music, special performances on regularly scheduled religious programs are planned.

Newspapers are expected to hit the Christmas story hard. Last year a number of dailies ran the entire biblical text.

Editors report gratifying response to out-of-the-ordinary religious features. The *Clearwater* (Fla.) *Sun*, for example, gave the Christmas story modern-day news treatment. A banner headline announced, "Christ Child Born in Bethlehem!" They sold out their entire press run—1,000 over their usual circulation of 12,000.

Church news will loom large in most papers. Newspapermen frankly say that increased advertising by churches is leading editors to look more kindly on releases from churches. They also say that more news know-how by church publicists is paying off.

Christmas is the ideal time, editors tell us, for your church to make the grade in their local newspaper. Quotable statements in your pastor's sermon, news of church holiday projects, write-ups of seasonal events—all these are grist for the news mill. Especially if they have human interest.

The birth of Christ 20 centuries ago is still the biggest news story of all time. To believing Christians it's the sweetest story ever told and one they know holds the answer to the world's ills. Now the nation's opinion-molding media are apparently awakening to the life-changing meaning of it.

What does this mean to Christians?

The fact that Christianity is currently getting a "good press" doesn't necessarily mean that the world is willing to accept Christ on His terms. Christ Himself warned His disciples to beware when "all men shall speak well of you."

Don't think that everything appearing in the secular press this Christmas will get an okay stamped on it by the nation's evangelicals. Far from it. Christianity may be misinterpreted and sometimes badly garbled, but at least it's not being ignored.

Perhaps this is what is required: that those who have been born from above continue faithfully to proclaim the Gospel to all men. God will be the final judge of how the gospel message is accepted.

The Man Behind Those Reader's Digest Articles

BILLY Graham is the biggest news story in religion today."

Thus Stanley High, senior editor of *Reader's Digest* and author of three recent *Digest* articles about Billy, explains the current blizzard of articles in scores of magazines and newspapers.

With High it's a personal conviction. This conviction was revealed in a private interview given to Leslie Flynn, Christian Life regional editor.

"Graham has convinced me of the importance of Christianity, especially the personal aspects of it," said the veteran editor and world traveler. "You couldn't be with him and not be."

Ever since May 1954, when High dropped in at Graham's Asheville, N.C., home, he has shadowed the magnetic evangelist. He has heard Billy preach in Scotland, vacationed with him in Florida and scrutinized the enduring results of the huge campaign in London. Out of these experiences came three approving articles in the *Digest*. More are coming. And cooperating with *Youth for Christ* Magazine Editor Mel Larson, he is now producing a book telling the amazing Graham story.

As an editor of the *Digest* since 1940, High has specialized in articles on political and economic conditions in many countries. Previously, his skill in research and interpretation had established him as a regular writer for the *Saturday Evening Post*. Earlier, High was an editor of the *Christian Herald*.

But turbulent world conditions shifted High's interest. "I have consciously tried to get away from politics into the religious field," he says. "Religion is one major hope of the world." Religious articles in the *Digest* are his specialty.

It was at High's suggestion that the Graham articles got in the *Digest*.

High was not in London during the meetings. His conclusions were based on the situation one year later.

The *Digest* editor got his November article, "What Has Billy Graham Got?" by a close probing of Graham.

High's answer to the question is that Graham has the power of God and the completely trustworthy Word of God, the Bible. These two possessions have made Graham so radiant, assured and dynamic that millions of others want the joy he experiences.

The article quotes a significant reply Graham made to a reporter who asked why he is an evangelist:

Blackstone Studios photo

DIGEST EDITOR HIGH

"What has Billy Graham got?"

"If I didn't know that faith in Christ is vital, transforming, that it gives direction to life and makes life worth living, I'd go back to my North Carolina farm and spent the rest of my days tilling the soil.

"But I have seen too many lives untangled and rehabilitated, too many homes reconstructed, too many people find peace and joy through simple, humble confession and faith in Christ ever to doubt that He is the answer."

Another article planned for the *Digest* series is on Billy's radio program, "The Hour of Decision."

The author of these articles has a pronounced religious background. The son of a Methodist minister, he was once a theological school student. He now attends a Presbyterian church in his home town in Darien, Conn.

He balks at entirely accepting Graham's doctrinal stand, but believes that sudden conversion is possible, though not necessary, and claims to hold to Graham's essential message. He has argued theology with Graham by the hour.

"Billy is wonderful to argue with," he says. "One thing Billy has is a love for people who disagree with him, and that's a quality many Christian leaders sadly lack."

"The more I saw him, the more convinced I became he is a remarkable person, chosen to do a special job at a special time."

The *Digest* editor intends that his forthcoming book on Graham will be thorough and factual.

"Books on Billy have been largely works of adulation," he says. "I want the one I write to be a careful analysis of a man who is one of the great religious leaders of this age. If anyone doesn't believe in Billy Graham, I want them to be convinced when they finish my proposed book."

CHRISTIAN NEIGHBORLINESS

THE LOST ART

- Once neighborliness was fashionable. Now it's gone and forgotten, especially by Christians.

- What happened to old-fashioned neighborliness? Here you'll find the questions and answers.

Christian Life photo

Wives outshine husbands in neighborliness.

THIS actually happened. An Eastern woman was complaining. "That fellow," she said, pointing across the street to her neighbor's house, "hasn't spoken to me in 20 years."

And then she explained, "The first day we met they invited me to church. I thanked them, but said I was of a different faith. After that, they shut up like clams. And since then they've never even bothered to give me the time of day."

It would be funny if it weren't too typical of Christian neighbors. Sad to say, the number of neighbors that the average Christian today knows personally can be counted on one hand.

It used to be that Christmas was the peak of neighborliness. This Christmas there's a good chance that many of your neighbors will be lonelier than ever before.

Some pastors are waking up to the fact that the reason they don't get many unsaved into their services is that their people don't "know any neighbors" to invite.

Pastors and Christian workers who have tried to analyze this sad situation have pointed at five prevalent attitudes. Check yourself. Do you fall into one of these?

1. A *"win-them-or-shun-them" attitude.* You know the attitude. It's when the zealous Christian pounces on a neighbor about his spiritual life as soon as he moves in. It is sort of a cat-and-mouse game. The neighbor is the mouse.

When the Rev. Carl Thomas and his wife of Berkeley, Calif., moved into a new neighborhood, he declared, "We're not out to capture souls to wear on our belts. We're after the whole man as a friend first, then as a Christian friend."

His neighborhood wasn't naturally friendly, so the Thomases began inviting their neighbors in for coffee.

The Thomases prayed much. And soon groups in the homes started reading the Bible. These weren't Bible study groups, just Bible reading groups. But soon lives were changed and Christians were born.

By showing themselves to be friendly, the Thomases were able to change the complexion of the entire neighborhood. If Thomas had adopted the "win-them-or-shun-them" attitude, he would have given up the day after he moved in.

2. A *"too-busy-to-be-neighborly" attitude.*

Since World War II the trend has been toward both husband and wife working. Sometimes the husband has two jobs. They say, "I'm working so hard making a living that I don't have time to live."

Other times, Christians get too busy at church. (See "Are Christians Too Busy?" October, 1955.) They involve themselves, like a spaghetti fork, in committees, boards and church societies and seldom have time to make neighborly contacts.

Some ministers suggest something else. Perhaps Christians, unwilling to witness to neighbors, salve their consciences by being busy in church functions. They may eagerly go canvassing, knocking on doors, finding where the community goes to church. But yet they shy away from old-fashioned neighborliness as if it were poison.

3. A *"scared-stiff" attitude.* This seems especially common in big city apartment houses. Christians are reluctant to poke their heads out. Says Hubert Mitchell, former Youth for Christ missionary and now a neighborhood evangelist, "We're letting our nation go pagan because we're not alive for God. We're afraid neighbors might curse us, ridicule us. So we go into our shell."

Sometimes after being rebuffed once, Christians never venture out again.

Photo by Dorothy Haskins

In Altadena, Calif., a neighborly Bible study class reached a peak attendance of 360 this year.

Says Mitchell, "A neighbor's bark is often worse than his bite. When he finds you really want to help, he's grateful."

Near Philadelphia a Christian woman aided a Roman Catholic lady in pregnancy. After the neighbor's child was born, the Christian woman bathed the baby and fixed the baby's formula regularly, but never preached at the mother. Instead she told what the Lord had done in her own life.

Then one day as they sipped coffee together, the young mother said, "I want to know how to be a Christian." And that day she received Christ as her Savior.

4. A "man's-house-is-his-castle" attitude. It's a typical isolationist feeling that stems out of lack of love.

One pastor who recently launched a visitation crusade was confronted with indifference. He complained, "People don't want to be bothered about their neighbors."

In many cases, children break down this attitude. They make friends fast. Neighborhood Evangelist Mitchell testified, "I've gotten into two-thirds of the homes on our block because of our little boy."

Biggest offenders in this attitude, according to Mitchell, are the men. Out in the pressure of business all day, they want to come home, relax and forget about responsibility—especially to neighbors. Women are often quite neighborly. Babysitting often cracks the neighborhood shell.

5. A "head-in-the-clouds" attitude. For some reason what's happening around them never affects some Christians.

During the recent Washington, D.C., transit strike, church attendance suffered. Reason: those who had cars never thought of those who didn't. One couple living six miles from church could not get there. Yet other members with cars lived within three blocks of them.

Naturally, when you don't know your neighbor, you can't become concerned about him. And so you don't pray for him. When you don't pray for him, you don't love him. And when you don't love him, you don't want to know him.

What's to be done? If you fall into one of the five categories, here are some practical suggestions:

1. Force yourself to be neighborly. It's hard work. And it may mean sacrifice at first. Even those who are active neighborhood evangelists today confess that "I had to make myself do it." Now they say, "Once you get into it, you'll love it."

Some churches are now encouraging this type of ministry. They are encouraging Christians to go out, not to invite neighbors to church, but to win them for Christ.

According to recent statistics, nearly 100 million Americans go to church. But the percentage of the 100 million who are born-again Christians is another thing. And that's why neighborhood evangelism is necessary.

According to Mitchell, "The big responsibility rests on the shoulders of the pastor. If the pastor gets out with his people and visits neighbors with them, Christians will follow his lead."

Often the pastor will send a strong and experienced church leader to accompany the beginning visitor.

Best team seems to be the husband and wife combination. It's the most natural and usually the most effective.

2. Try a neighborhood Bible class or prayer group.

In many city and suburban areas—especially in the West—neighborhood Bible reading and Bible study groups are springing up. A leader, usually a different one each time, guides the reading and the discussion. Members, some of whom have never really dipped into the Bible before nor tried to voice a prayer, get started spiritually.

Few Bible classes are as successful as Lionel Mayell's in Altadena, Calif. Mayell, a Pasadena builder, started the class in his large home two years ago. It began small, but by last February it reached a peak of 360. Regular attendance is more than 225. Sighs Mayell, "I never realized that here in supposedly cultured Altadena, we could reach such crazy, mixed-up sinners."

In fact, one week between classes, Mayell had the front of his home torn out and 500 square feet added to his living room.

But that doesn't happen in every neighborhood Bible study class. Nor is it desired. One of the big advantages of a home study group is the small, informal and neighborly atmosphere.

Some pastors, however, don't favor such study groups. Too often, they say, such groups develop leaders, factions and schisms in the church. Others point at many successful classes and show what they have done to an ungodly neighborhood.

Those who frown on Bible study classes often favor cottage prayer meetings. These, too, are potent in winning neighbors to Christ.

In London, thousands of neighborhood cottage prayer meetings paved the way for Billy Graham's successful Crusade there.

3. Family prayer is important. If neighborhood relations are breaking down, it's because family relations have broken down first. Warm prayer in family devotions for neighbors and the entire community is sure to change things when nothing else will.

One Christian family in the East tried it when they moved into a new community recently. In their daily devotions they regularly prayed that the "Lord would use our witness of Christian love to bring our neighbors to know our Savior."

What happened? One girl from a Roman Catholic home has been coming to the Christian wife for help. Two other families frequently ask for advice as well as neighborly assistance.

And soon this Christian family expects some of these neighbors to be won to Christ.

For many people it's easier to teach a Sunday school class or be chairman of the church board than to be a good neighbor. But the Bible talks a lot more about neighborliness than it does about being a good board member.

And maybe God counts it more important.

Why not try your hand at neighborliness? The Christmas season is the easiest time of the year to get started.

Christian Life Photo

Children make friends fast. Parents could well follow their children's neighborly example.

Where's Your Money Going?

- Frauds, fleecers and fly-by-nights are siphoning off money Christians think they're giving to God.

- There are ways to prevent this. Simple rules will help you contribute wisely to worthy causes.

AN ELOQUENT and personable Japanese toured the U.S. a few years ago, making a big impression on church groups.

"It's like sitting at the feet of the Apostle Paul," someone said who heard him.

Acting on a tip, an official of the National Association of Evangelicals investigated. He found the talkative Japanese to be a phony. He had defrauded scores of churches and hundreds of Christians across America with vivid appeals for non-existent churches and a Bible school in Japan.

Apparently few people bothered to check his claims. What's worse, some Christians continued to fall for his line even after he'd been exposed!

And while this crook raked in thousands of dollars, worthy mission projects suffered.

How often does this happen? Too often, say the experts. Sad fact is that many Christians are careless in their giving—much more careless than they are with money they spend on themselves.

Why is this?

In the first place, the giving Christian, in a desire to be divinely led, often slips into the attitude, "God will see that my gift is properly used. All I have to do is give."

In the second place, a certain type of person prides himself on his impulsive giving to anything that comes along. "I guess I'm a soft touch," he grins. "I haven't the heart to turn anyone down."

Perhaps Lewis Sperry Chafer, former president of Dallas Theological Seminary, had this kind of fellow in mind when he wrote: "We need to distinguish between the voice of God directing our gifts and the habit of being moved only by the loudest, most insistent human appeal."

In other words, it's the emotional appeal that gets the hand moving toward the pants pocket. What's more, physical need wrings the dollars out more readily than spiritual need.

Pastor Charles Anderson of a generous-giving Baptist church in North Jersey once told a group of Christians: "I'm sick and tired of men coming in with pictures of a bunch of naked, pot-bellied orphans, getting everybody in the crowd wet-eyed with sad stories and then extracting hundreds of dollars from the sob-sisters. Then when a missionary comes along with an appeal of need to get eternal souls saved from hell, these same Christians are unmoved and drop a nickel in the plate."

What's the Christian to do? He's on the spot. The local church, foreign missions, faith works all need his help.

A young missionary couple have for some time been giving 25 per cent of their slim income to God. Here are the guideposts for giving they've followed:

1. Give scripturally. Early Christians gave to the church (Acts 2:45; 5:2). They gave to a missionary (Phil. 4:16). They gave to the poor and needy (Rom. 15:26).

2. Give generously. A tithe ought to be a starting point, not a goal.

3. Give to your church. "The Christian should have confidence in his church's program," says H. Wyman Malmsten, assistant to the president of Bethel College and Seminary. Give to your church—but don't forget other agencies that God has raised up—Bible societies, gospel radio programs, Christian schools, home missions.

4. Give liberally to missions. No Christian should sleep well at night who isn't doing his part to carry out Christ's great commission to evangelize the world.

5. Give intelligently. Investigate before you invest. Paul Reed, executive director of the National Information Bureau says, "Outright frauds are less serious problems than inefficient or ineffectual philanthropy—the organization run by well-wishers who are incompetent." This also applies, unfortunately, to Christian enterprises.

6. Give sacrificially. Giving what's left over after buying a 1956 model car and a new TV set is not God-pleasing stewardship.

7. Give joyfully. Shout "hallelujah" as you give. Remind yourself of all that God has done for you. Then give out of love, not duty.

8. Give prayerfully. Ask the Holy Spirit to guide you. After investigating the needs God has sent across your path, take them to Him in prayer.

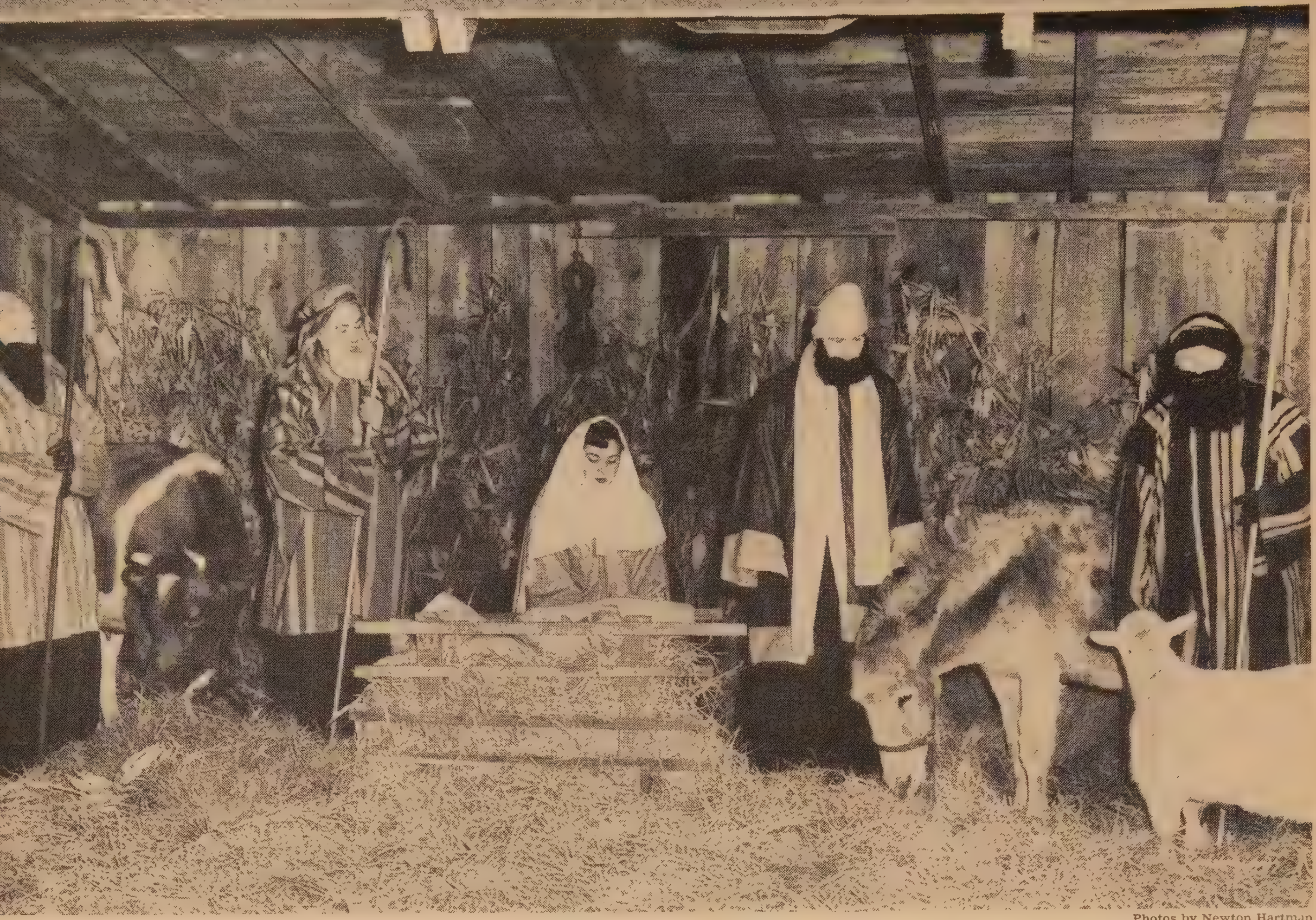
Point 5 ("Give intelligently") is the spot where Christians may need more specific advice. "We want to give intelligently," they say, "but tell us how."

Perhaps this check list will help:

- Ask for references—and check them personally. Get something in writing. Talk with people who know first hand the people you are thinking of aiding.
- Find out how much income is used for fund-raising and promotion costs. Ask for a copy of the audited financial report. Practices vary, but if more than 10 per cent of the money you give goes to get more money instead of supporting the cause you thought it was supporting, something is wrong.
- Check to see if the organization has a reputable board. Who are the board members? What do they do? Watch out for a "one-man" operation.
- Find out if the cause is sound doctrinally. Are the beliefs the organization preaches those that you wish to promulgate?
- Consult your pastor or other Christian leader in whom you have confidence. If he can't set your mind at ease, write to a national organization such as the National Association of Evangelicals, American Council of Christian Churches or CHRISTIAN LIFE Magazine.

One more thing: Perhaps you're not guilty of giving carelessly. Instead, deep in your heart you know you're one of those average Christians who doesn't give much at all.

If so, go back and re-read those guideposts for giving. Then ask yourself if this Christmas isn't a good time to start following them.



Photos by Newton Hartman

Last year 25,000 people clogged highways to view roadside tableau staged by Mt. Hope Methodist Church. Thousands more saw it on WFIL-TV.

Christ Child in a Country Churchyard

They told him it wouldn't work. But the pastor of a rural church in Pennsylvania went ahead and put on a 'Living Nativity' scene with flesh and blood characters. This season the project is in its seventh year.

Shepherd's beard gets last-minute adjustment.

"YOU can't do it. It won't work," they told him. But young Pastor Philip Worth of Mt. Hope Methodist Church near Chester, Pa., wouldn't be shaken off.

His idea: a living Nativity scene on the lawn of his country church—with real people and real animals. The purpose behind it: to make the true message of Christmas a reality to the people who drove by.

"Let's try it just for one year," Worth pleaded. Muttering faintly that the idea might work if he used cardboard figures instead of live ones, his church board gave in.

But flesh and blood volunteers weren't hard to get. With less than three weeks to get ready, church members pitched in with a will. Sheep were offered by one man, spotlights by another. With time short, they settled on a cemetery tent with an open front as the stable.

Then they ran smack into trouble. What was a manger scene without a donkey? And they had none. By this time news of the experiment had spread. At the last minute someone came through with the shaggy burro that has since appeared every year.

That was in 1949. Now the roadside project is in its seventh year. Last year close to 25,000 people stopped to view it. Thousands more saw it on Station WFIL-TV. State and local police cooperated to handle the glut of traffic.

This year the "Living Nativity" will be enacted in a specially built collapsible barn wired for lighting. There'll even be a heating pad for Mary's feet. Narration and music from the Fred

Waring album "Song of Christmas" will waft from the church tower. (Waring sent them autographed copies three years ago as a gift.)

The animals in the scene always have a special appeal for the children in the crowd of spectators. Besides "Small One," the donkey, there are sheep, goats and cattle.

Characters in the scene are Joseph, Mary, a boy shepherd and three other shepherds. They are backed by a behind-the-scenes staff of nearly one hundred. The cast works in half-hour shifts.

While the crowd oh's and ah's church members quietly pass out Christmas tracts. They're ready to deal personally with onlookers about their spiritual needs.

The presentation runs three hours nightly usually from December 20 to New Year's Day. During those ten days the social activity of the church centers in the parsonage. Pastor Worth and his wife are the producers, and the parsonage rooms are dressing rooms.

Lifetime friendships have been cemented during the project. One couple who first met when they appeared together are now husband and wife.

Since 1949 Mt. Hope Methodist Church has grown from a few hundred to 750 members. Church attendance has swelled from 75 to 225. The healthy Sunday school of 500 has participated in several CHRISTIAN LIFE International Sunday school contests. Worth gives a lot—though of course not all—of the credit to the spirit generated by the annual Christmas presentation.

Each year Worth gets many letters asking, "We want to set up a living Nativity scene. Tell us how you do it." He answers all such letters faithfully.

"I'm convinced the living Nativity tradition at Mt. Hope has fostered a greater degree of the true Christmas spirit in our community," he says. "I believe God will bless such a presentation anywhere—if it is presented with prayer."

Pastor Worth, the producer, pours hot coffee for chilled participants after half-hour stint.

Shepherds have real sheep to tend. And there's a donkey, too—now a seven-year veteran.

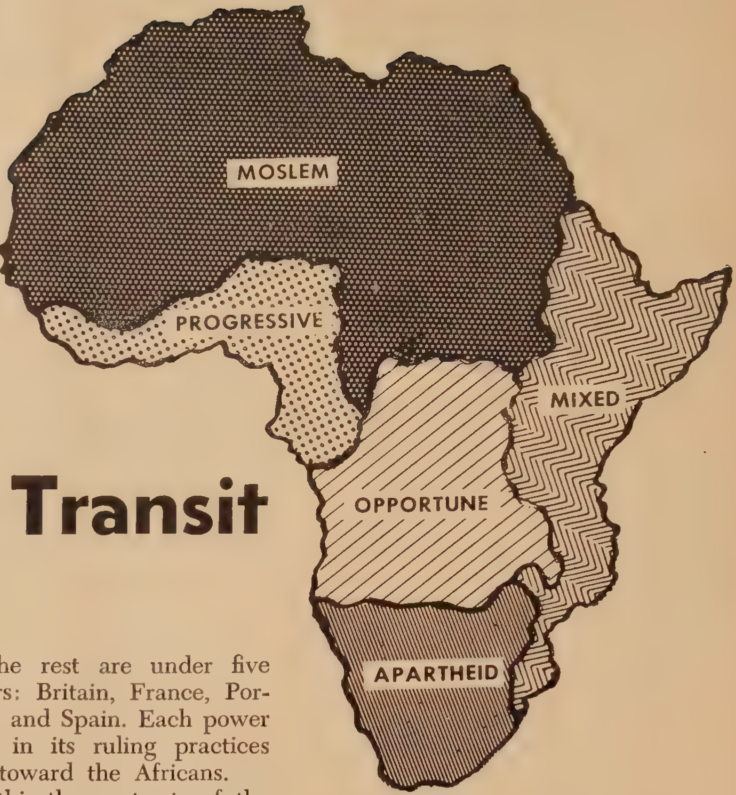
While one group is "on scene" others dress.

Center of interest, of course, is the Christ Child. Close by are Joseph and the Virgin Mary.

Breathtaking changes in the last 50
years add up to a mighty opportunity
for Christianity—and a grim danger.

AFRICA:

Continent in Transit



Moslem: Gospel Work Suppressed; Few Missionaries Cover Vast Expanse.

Progressive: Missionaries Active; Young Nations With Growing Pains.

Apartheid: Hampered by Government; Intense Feeling Between Blacks, Whites.

Opportune: Unparalleled Possibilities; Heathenish Tribesmen Swarm to Mines.

Mixed: Workers Face Varying Problems; Mau Mauism, Revival and Closed Doors.

WHAT do you think of when someone mentions the word *Africa?* Steaming jungles, crocodile-infested rivers, man-eating cannibals, long lines of blacks moving silently through the jungle?

Throw away all those old tintypes. Africa 1955—the New Africa—is as different from Africa 1900 as our society is from the Roman world of Christ's time. It's as though 2,000 years of African history has been squeezed into 50.

Men whose fathers feasted on human flesh are being elected to high places. They rule huge clusters of people who a generation ago were deadly enemies.

French West Africans who still remember the heavy lash of the whip now elect representatives to the French National Assembly in Paris. British West Africans who once were jailed as enemies of the colonial government have become leaders of new states.

Yes, Africa has changed. More bewildering is the fact that side by side with the New Africa are the ways of old Africa.

Africa is almost three times as big as the U.S. Her people—who number only slightly more than the U.S. population—speak 800 separate languages and dialects. They live in more than 30 distinct political divisions. Four are independent. The rest are under five colonial powers: Britain, France, Portugal, Belgium and Spain. Each power differs widely in its ruling practices and attitudes toward the Africans.

Add to all this the contrasts of the continent. The cities of Abidjan, Lagos and Leopoldville are as up-to-date as today's newspaper. Yet there are mud-and-thatch-roof villages not 50 miles away.

City dwellers are sophisticated, worldly wise, money-mad and gadget-minded. They've become black-skinned replicas of white-skinned models. But their relatives in the villages still practice the ancient rites of fetish worship. They see nothing wrong in the old-fashioned way of meting out "justice" by way of the poison cup.

But though the pace of change may be slow in some places, it's in the same direction.

Mines, factories and plantations multiply like rabbits. Towns seem to sprout over night. Merchants from all over the world sell American Chryslers, Fords, Chevrolets and farm machinery, German tools, British bicycles, French perfumes and Belgian pots and pans.

And the New Africa is a young man's land.

The vibrant life of the city promises excitement, high wages—and even higher prices. For a strong, clever young fellow the rewards for success are unbelievably great. If he fails—well, he can always go back to the jungle village, can't he?

Beneath the Glamour. The glamour of the New Africa mixes all that is best and all that is worst in the culture of the West. Christian missions and legalized prostitution. Wonder drugs and filthy slums. Higher education and personal frustration.

In the New Africa all these elements are knotted together as tight as tangled threads in a sewing box.

Let's take a closer look at the knot.

There's a dark, jagged thread which winds back into Africa's past. This is the thread of a revived paganism.

When noisy factories, crowded slums and the breakdown of family loyalties leave the future without hope, where are people to turn? Some Africans answer, "We'll look to the past." There they hope to find strength for an uncertain tomorrow.

Christian missions and secular education have destroyed the people's belief

Nida

Events Bear Out Prediction

In its January issue *Christian Life* predicted that 1955 would be a crisis year for Africa. Events has borne out this forecast.

What's ahead for the Christian church in the no-longer "dark continent"?

Christian Life turned to Dr. Eugene A. Nida, Translations Secretary of the American Bible Society. Dr. Nida, world famous linguistic expert and author of a number of books, has traveled extensively in the cause of missions.

Christian Life is indebted to Dr. Nida for his help in the preparation of this article.

in many of the pagan spirits. But not in all of them. In fact, where "helpful spirits" seem to have lost their power, the fear of black magic has leaped in.

Missionaries in Natal report a resurgence of the power of "tokoloshe"—a hairy, gnome-like creature who lives in rivers, usually coming out at night. A Natal newspaper last June reported the trial of a 45-year-old African who killed 15 people, taking samples of blood from each.

"It was the animal (tokoloshe)," the native said. "He stood at the door beckoning me. He wanted blood from 16 people—the last a child."

But black magic isn't just the pitfall of the uneducated. A professing Christian politician of one African country let it be known that he was sure to be elected. Why? Because he was having "powerful medicine" prepared for him by a famous witch doctor. One Secretary of State publicly declared his faith in God. Yet he protected his bedroom with weird fetishes and charms.

Witch Doctors Complain. A news story cabled from Pretoria, South Africa, shows the strength of pagan practices. It tells of a recent convention of witch doctors. They met to talk over a special worry: Quackery among witch doctors.

Said the dispatch:

"The more than 100 witch doctors meeting here in a big canvas tent come from four provinces in South Africa. Their special remedies are compounded from herbs and mixtures of extracts and teas brewed from root plants. The 'quacks' whose elimination they are discussing are the voodoo doctors who . . . rely for their cures on such items as powdered rhinoceros horns and elephant tusks, tigers' teeth and snakeskins."

What about the African intelligentsia? They may not practice black magic but they take a dim view of today's Christianity. They're increasingly inclined to laugh off Christian missions.

"It's just a 'mission-barrel' movement," they say. "All they can give us is used clothes and cast-off ideas." To them the New Africa is in the "post-Christian era."

And little wonder they think so. The some 1,100 "native denominations" in South Africa which practice bizarre rites in the name of Christianity are surely appalling evidence of the inroads of paganism.

Leading from the knot in another and surprising direction is a multi-colored thread. It is Mohammedanism.

Where 100 years ago the Arab's rifle, sabre and whip murdered, slashed and enslaved the people, today fanatical Negro followers of Mohammed are answering calls to prayer.

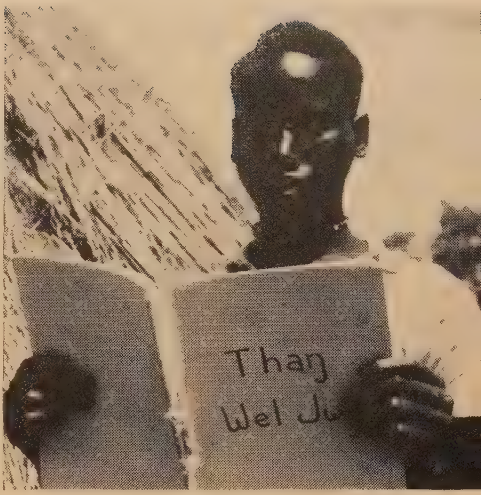
What is there about Mohammedanism that's so attractive?

For one thing, Islam offers Africans the prestige of a world religion without the sacrifice of time-honored ways of African life. A convert to Islam may keep all his wives. He can continue to use his favorite fetishes—perhaps adding Muslim charms and phylacteries.

But the biggest advantage the worshipers toward Mecca have over most Christians is this: they are not biased about race. A Negro knows that as a Mohammedan he'll be welcome in any mosque anywhere in the world. He also knows there are Christian churches where he won't be.

'Second-class Souls.' As one South African put it: "When the missionaries first came they told us we had souls. Then we discovered that we had only 'second-class souls.'"

Africans have been counted as converts, but not as friends. Is it so strange, then, that Islam is gaining more converts than Christianity?



American Bible Society photo

Rising literacy means more Scripture reading.

There is a bright red thread issuing from the knot of New Africa's problems. More and more Africans are grasping it. It is Communism.

In the Orient attractive, cheap, well-written Communist literature is circulated feverishly by devotees of the Communist cause. Not so in Africa. Why?

Says a well-informed authority: "It isn't necessary for the Communists in Africa to waste time and money on such literature. The treatment of the Kikuyus, the policy of apartheid and the recruitment of forced labor (which still exists in some areas) provide all the convincing evidence that a frustrated people need."

A pre-seminary student in the U.S., born and reared in the Union of South Africa, recently re-visited his home after an absence of five years. He was amazed by the renewed emphasis on apartheid (strict separation of blacks and whites).

"Five or ten years ago," he said, "both black and white segments of the population took it for granted. Today it is spelled out in notices and signs in

Africans like popular-style Christian papers.

Africa Literary Campaign photo

Now companies like Firestone Rubber welcome missonaries who teach their employees to read.

American Bible Society photo

every public building. Post offices, banks and railway depots have separate counters for 'Europeans' (whites) and 'non-Europeans' (natives) . . .

"Among the most pious of South African white Christians I noted the same attitude toward the racial problem: either indifference (a type of escapism) or the feeling that apartheid was the best solution to the problem under the circumstances."

He added: "This is not to say that the European churches are not interested in the natives. They are. They engage in much missionary activity. Still, I must add that I shudder at the thought of being born an African in South Africa."

Of course it's not fair to condemn all white groups as guilty of injustice toward nationals. The many fine educational programs in British areas, the fair and largely pro-African administration of the Belgian Congo and the political privileges granted by the French are all marks on the positive side. And, too, such companies as Firestone Rubber in Liberia with their remarkably enlightened labor policy have done a good job.

Still, in spite of so much that is good, the African doesn't have to look far to see ugly instances of discrimination. And all this plays into the hands of agitators promising to give him the world on a silver platter.

Heaven on Earth? "It's not a hard job to win followers for any plan that offers heaven on earth to people when all they have to do is follow blindly and not ask too many questions." That statement from a missionary pretty well sums up the appeal of Communism.

The Communist comes to the African with a clever dodge. He tells him that the political revolution he is preaching means nothing more than a return to the good old days when land was owned by the village community.

Naturally, he neglects to remind him of the bad deals pulled by greedy chiefs in doling out the land.

The evils of the present look worse than the tyrannies of the past. So the people soon imagine that Communism is not only the hope of the future, but the very way of life ordained by the ancestors!

In many ways the picture of the New Africa isn't a pretty one. She's being wooed by three ardent suitors: a revived paganism, Islam and a militant Communism. That's potent competition for the Christian missionary.

Fortunately, however, the Christian church has awakened with a start. Revivals in East Africa, rapid growth of the church in the Congo, maturing of the young church of West Africa, development of outstanding African leadership throughout the continent—all these are good signs.

At a convention of Christians in Ouagadougou in French West Africa the leaders suggested a new church building in the center of town. The people jumped at the proposal. They came forward not only with their money, but with clothing and other valuables—ties, hats, coats, rings, wrist watches, even a bicycle.

The tense racial situation in South Africa, where blacks outnumber whites six to one, looks pretty frightening. But even that is not as hopeless as you might think from reading the newspapers. Recently at a meeting of church leaders a representative of the Reformed Church (the principal Dutch body in South Africa) made a significant statement. He declared that not only had world opinion pointed out the wrongness of the racial attitude of the church, but that the Bible itself condemned such policies.

It's clear the answer to the triple threat of paganism, Mohammedanism and Communism isn't simply to multiply foreign missionaries. Here's why:

In the opinion of many mission leaders, advance in church membership has reached a kind of statistical plateau. What is needed now is guidance to Christian groups already formed.

Another reason why massed missionary endeavor isn't the answer is the hard fact that rabid nationalism and strong anti-white sentiment are likely to undercut it.

What's the Answer? Where, then, is the answer to be found? There is little doubt that it is in the hands of the African people themselves.

One of the most heartening developments in the New Africa is the dramatic advance of Negro leadership. Africans are not only "bush evangelists and teachers." They have become school administrators, district superintendents, bishops, presidents of church councils and mission representatives before governments.

Christian publications in the language of the people, such as *African Challenge* and *Envol* (published by the Africa Literary Campaign) are steps in the right direction.

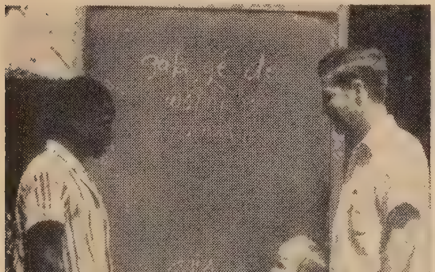
Anyone discouraged at the missions picture in Africa ought to visit a section called Vanga on the west bank of the Kwilu in southwest Congo. Here, in an area of 8,500 square miles, inhabited by eight tribes, a group of seven Baptist missionaries unite with their Congolese colleagues to serve a church which in the last ten years has grown from about 7,000 to more than 27,000 baptized believers!

Only seven missionaries—but look at the growth! It's convincing proof of what can be done when Africans take responsibility not only for "followership" but also for leadership.

God still works in New Africa. But it's becoming more and more apparent that the hands He is using to do His work are black hands.

American Bible Society photo

Natives streaming to churches like this in the Congo is a bright spot in the African picture.


American Bible Society photo

Whites, blacks work on translation problems.

Spick for Christmas

by Sallie Howard

It was too good a chance to turn down; and she'd return in fashion, spick and span for Christmas.

CHRISTIE elbowed her way as gently as possible through the double line of Minnesota summer people stretched down the basement stairs of McCall Community Church. *Smörgåsbord* or no *smörgåsbord,* this news wouldn't keep.

She swished past the busily eating guests and the long, linen-covered tables loaded with traditional Scandinavian dishes. She glanced at scooped-out cabbages filled with herring salad, head cheese, meat-balls and anchovies Gratinese. She noticed smoked salmon, olive-eyed fish molds and flat fragrant casseroles of rice pudding. But she ignored them all. "Mother!" she called, "I've just got to tell you something."

"Yah, yah," said a voice behind the big coffeepot. "I'm hearing you, *Lilla vän.*"

Elsa Jenson smiled, wiped her broad, perspiring face and tucked back a wisp of graying blond hair.

"Mother," Christie drew herself up in a mannequin pose, "that Mr. McDermott, the one who owns the department store in Chicago, well, he asked me—he asked me if I'd come to Chicago and—and be one of his fashion models! What do you think of that?"

Elsa Jenson looked up sharply from the coffee mugs. "I tink it is a nice compliment," she said and went back to pouring.

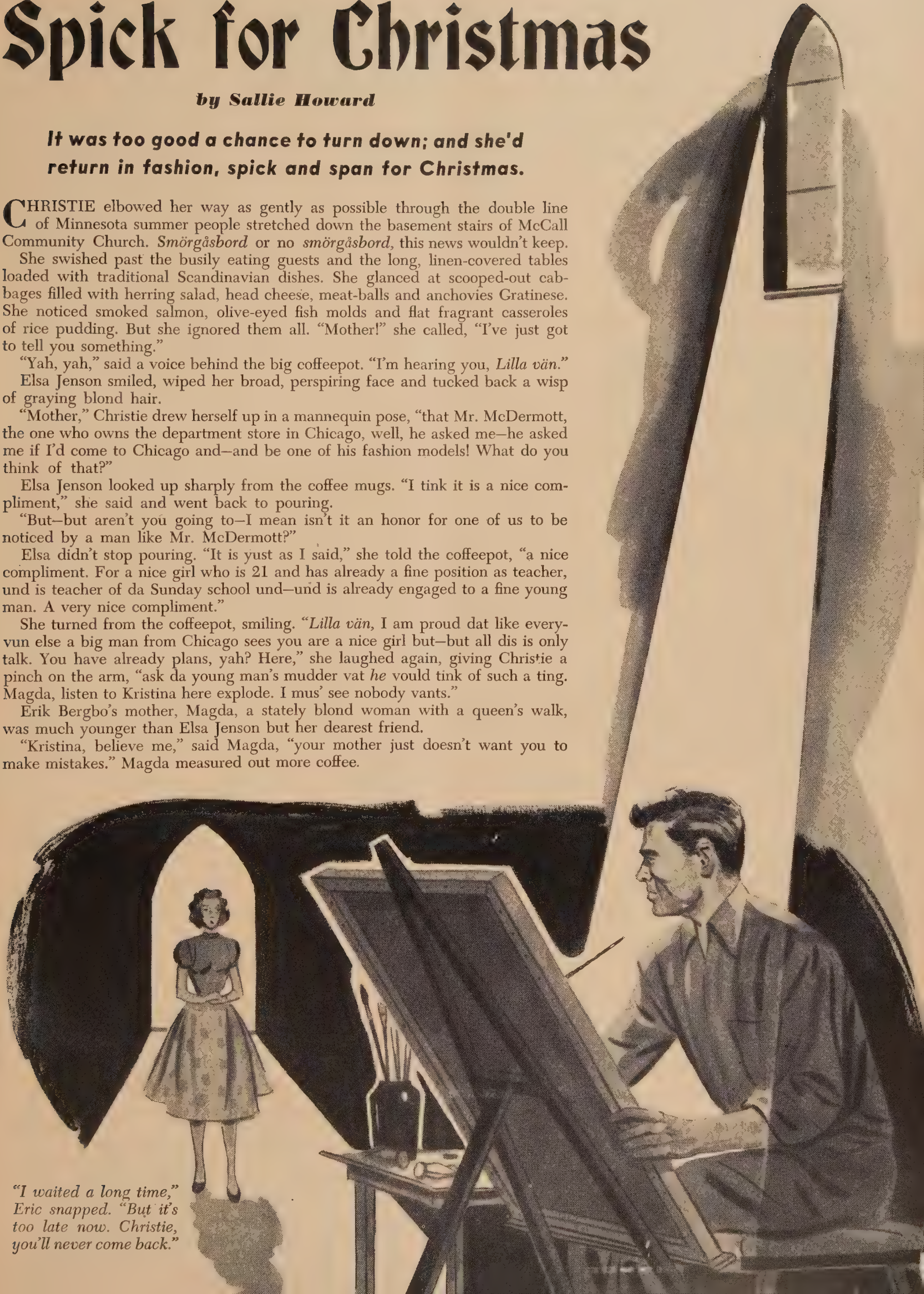
"But—but aren't you going to—I mean isn't it an honor for one of us to be noticed by a man like Mr. McDermott?"

Elsa didn't stop pouring. "It is yust as I said," she told the coffeepot, "a nice compliment. For a nice girl who is 21 and has already a fine position as teacher, und is teacher of da Sunday school und—und is already engaged to a fine young man. A very nice compliment."

She turned from the coffeepot, smiling. "*Lilla vän,* I am proud dat like everyvun else a big man from Chicago sees you are a nice girl but—but all dis is only talk. You have already plans, yah? Here," she laughed again, giving Christie a pinch on the arm, "ask da young man's mudder vat *he* vould tink of such a ting. Magda, listen to Kristina here explode. I mus' see nobody vants."

Erik Bergbo's mother, Magda, a stately blond woman with a queen's walk, was much younger than Elsa Jenson but her dearest friend.

"Kristina, believe me," said Magda, "your mother just doesn't want you to make mistakes." Magda measured out more coffee.



"I waited a long time," Eric snapped. "But it's too late now. Christie, you'll never come back."

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"I know Erik will understand," Christie rushed on. "He's always said he wants me to do everything I feel is right. And he was away in the Army—"

"That's true." Magda's voice was subdued. "Look up there, Erik's just coming in."

"Hi, Pigeon-toes!" Erik called down. "Where's the fire?"

Looking at him made Christie feel even more guilty. He was handsomer than ever in light gray trousers and a crisp white sports shirt.

"Isn't it about time your master-brain ground out a more appropriate name?" she asked.

"Listen," he said, putting his long arm about her shoulders, "what was good enough for you at five is adequate for me at the advanced age of 26."

Erik guided her down the stone church steps and out into the parking lot. They climbed into the front of Erik's small red produce truck. Christie could hold her secret no longer. "I know this won't sound as excit—as important to you as it does to me and I know it'll mean postponing our plans, but it's such a wonderful opportunity and I could do so much to help Mother and I could take some extra work at Northwestern evenings and—"

"Wait a minute!" Erik said. "What opportunity?"

"Mr. McDermott. You know that man from Chicago? Well . . ." And she told him about the offer.

"I see." Erik stared out at the road, at the sky and the jack pines and the blazing goldenrod. His big hands worked the steering wheel round and back. "What about your teaching? All those kids you rave about. What about your Sunday school work? You really got things moving, you know."

"I wouldn't be a—a pagan if I went, Erik. And the school will always be waiting."

Erik took her chin between his hands. "Honey, I wouldn't dress you in gunny sacks, and we could do things for your mother. I make pretty good already with the truck farm and the nursery. And even my painting—"

"Oh, and that's another thing," Christie said excitedly. "Mr. McDermott said he thought you had exceptional talent. He said—"

"Right now I don't care what he said." Erik's voice was tense. "But Christie, if you really want to go to Chicago, I won't try to stop you."

Christie threw her arms around his shoulders. "You *do* understand. I'll sure miss you. But it won't be for long." She gave him a quick kiss on the cheek. "I'll always come back."

Erik grinned but it was stiff, that grin, and a small muscle just above his tanned jaw worked in and out.

Summer had come to the north woods again when Christie returned to McCall. The massive oak, the kingly-vesture birch and all manner of evergreens fringed the shores of 10,000 lakes. In the deeply wooded sections an indescribable variety of flowers neighbored, and birds kept up a constantly modulating song.

With one day left of her vacation, Christie followed Erik about one of his strawberry patches. Her white summer sheath dress gleamed in the sun and a stole of startling blue copied the color of her eyes.

"You're crazy," she said in a matter-of-fact voice, and swallowed a strawberry.

"Probably," he answered, but didn't turn as he had those first days after her arrival and add, *about you.*

"I mean," she persisted, "here you waste yourself away in the—"

"In the strawberry patches," he finished, popping one into his mouth.

"Oh, stop it!" Christie spoke so sharply that Erik turned, looking down at her with his brown eyes worried and that little muscle on the side of his face working in and out.

"Now look, Christie—"

"Look, nothing. I'm through looking. I haven't *done* anything since I came home. Mother at church. You with the strawberries. What am I sup—"

"Now wait a minute—"

"No, I won't!" Christie's blue eyes were bonfires. "I'm tired of waiting minutes, tired of looking, tired of—of this whole miserable place."

"You mean it's not the life for you." His voice was compressed. "You mean you've outgrown the simple life. Right?"

"I mean nothing of the kind! But you've got to admit that there just aren't opportunities here to—"

"Model a Jacques Fath gown?" Erik's voice rose. "To spend more money than you make? To wear yourself thin and brittle and completely selfish? Maybe not, but I bet you could find a way, if you tried hard enough."

"Stop it! I don't have to take any more. Erik," Christie halted, working her hands, "we've come a long way since last year. Maybe—"

"You mean you've gone a long way, don't you?" Erik grabbed her by the shoulders. "Listen, Miss America, I'll tell you in words of one syllable what's really happened. You've sold your soul for the almighty dollar!"

"You!" Christie blinked back tears of fury. "I'm through with you, through with this whole mediocre small-town life." She indicated her engagement ring but Erik looked at the sky.

"Would you like to go see your stove?" Erik asked. "I'd like to show you a picture I started over there—"

"No," she said, biting her lip, "I don't want to see *my* stove. And I don't want to see anything that belongs to you or to—the church!" She pulled the diamond from her finger, dropped it into the basket of strawberries and began to run down the path toward the road and her coupe.

Christie left without seeing Erik again. She flew home at Christmas but only for a day with Elsa and wanted no part in the candlelight service on Christmas Eve, or the usual bright Scandinavian *kalas.*

Once Elsa tried to talk to her about Erik, saying expectantly, "Erik, he has not sold da lilla house, only boarded up da—"

"Mother," Christie ignored the remark, although a slight flush crept up her face, "did I tell you about the convention?"

Summer came again and Minnesota once more was resplendent. Along the shores of one crystal lake still stretched the wooded holdings of the people of McCall. Right on the bluff stood the little log church McCallites had hewn with their own hands, and nearby, spilling over the countryside in a tremendous bouquet of beauty and fragrance, were the expanding fields and greenhouses of Erik Bergbo, with a little boarded-up ranchhouse beside them.

Summer wore on and often a casual visitor might observe but attach no particular significance to a blond young giant's daily trip to a white house in McCall, just after mail time.

Then one day in October there was something in Elsa's hands—a yellow sheet of paper. "Coming by plane," it read. "Meet alone."

"Vat does it mean?" she asked. "Is some kind of trouble, you tink, Erik? A telegram."

"I doubt it," Erik said. "She doesn't want to be bothered by me. She won't be."

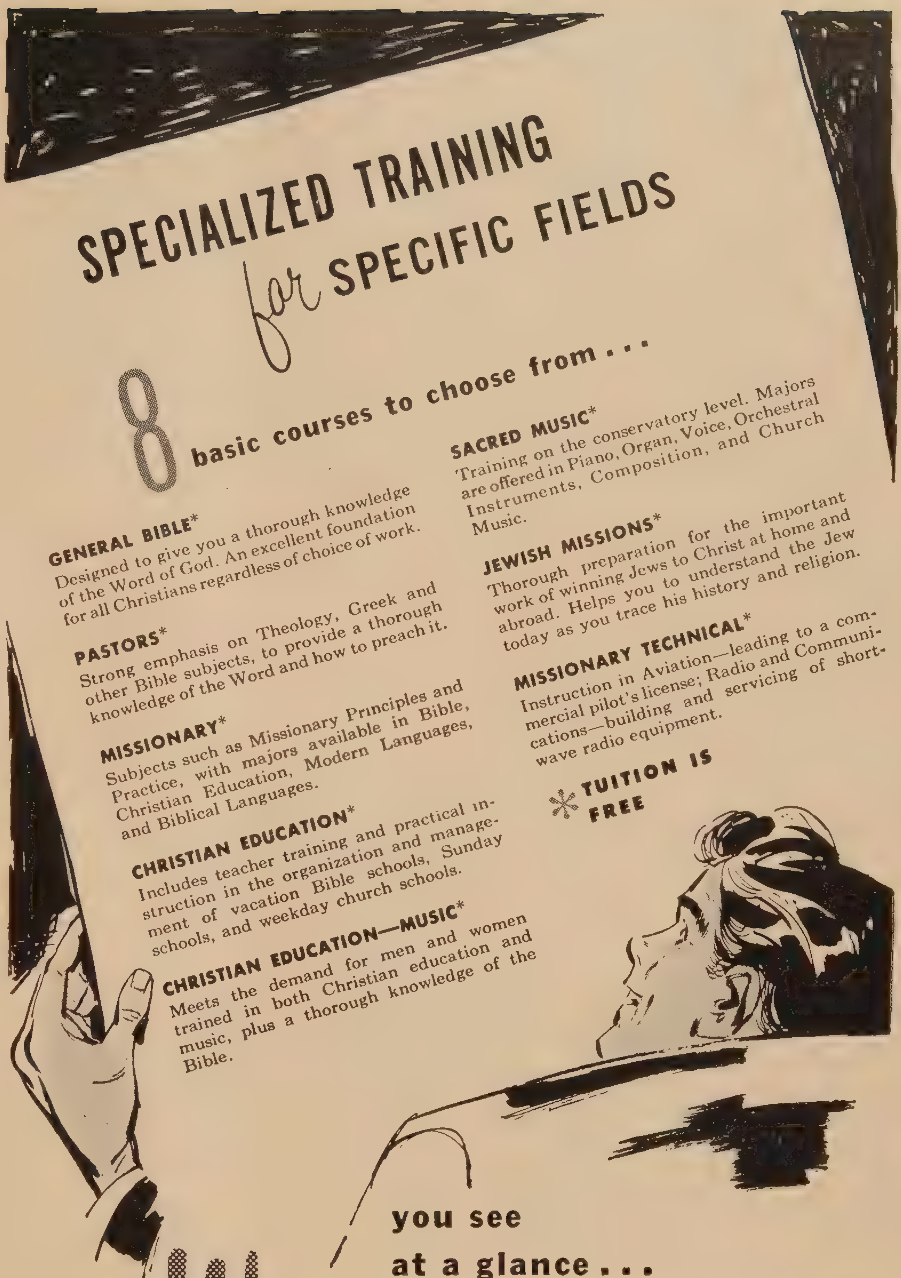
More than a month Christie lay weakly in bed or sat in a rocker, physically and mentally exhausted.

"Mother," Christie said once, her face taut, "I left God somewhere along the way. Everything used to be so wonderful: I always felt so—well, secure being a Christian. But now—" she began to sob violently, "now I don't know where I am. I can't even make prayer seem real.

One December day just before Christmas Elsa was on her way to "sweep up" the church basement before a *smörgåsbord.* "I vill lay your lunch before I go," she told Christie.

"You won't be back by noon?" Christie's voice was anxious.

"No," said Elsa. "For Christmas I vish everything to be spick."



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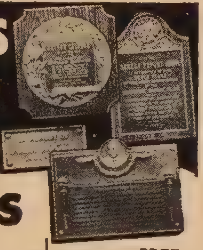

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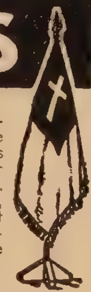

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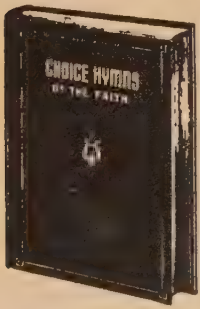

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A shadow of a smile struggled across Christie's wan face. "Mother, such language." Then her tone changed abruptly. "I wish I could be spic and span again."

"You vant to come and help clean a liddle maybe?"

As they walked down the snowy road, they said little. Twice they stopped for Christie to rest. But finally they were there, entering the basement from the rear.

Christie looked past her mother to the stairs. She remembered the *smörgåsbord* two years ago. She considered those stairs a long time, as if they were a mile high. But there were the pews, the little puffing organ and the altar—the hand-hewn altar. Then she turned to Elsa who was already busy with suds and sponge. "Mother, I'll be right back. I just thought I might take a peek upstairs."

Christie climbed slowly. It was good to come up these old stairs, good to see the shining cedar walls, the Sunday-school register, the picture postcards of the church in their little wall pocket

She stopped abruptly at the open door to the chapel. But it was too late. Up front where the selective sunlight made a bright spot through a half open stained-glass window, Erik sat before his easel. He had turned at the sound, brush in hand. Christie caught her breath. *He's so thin,* she thought. So terribly gaunt. So different —she held onto the door for support—so much the same.

"Looking for someone?" he questioned.

"No," she said. "Sorry I disturbed you."

"Perfectly all right." Erik turned back to his canvas. "Public institution."

"O—stop it! I never did anything to you except—"

"Except let me believe you loved me?" Erik made careful strokes on his canvas.

"Erik." Christie took a step forward. "I'm sor—"

"Save it," Erik snapped. He stood up now, came toward her. "You said once you'd always come back. Well, I waited a long time. But it's too late now. You'll never come back."

"All right!" Christie was backing from him. "It *was* all my fault but—" Just then she caught sight of a life-size canvas on the wall behind the pulpit. She stared at it. "Is this what you wanted me to—"

"Yes." Erik's voice was a grim whisper. His long arms dropped. He stood looking at her, his tanned face suddenly pallid and tight with pain.

The picture absorbed Christie. It showed in brilliant summer colors Jesus seated on a stump. His arms were outstretched in invitation. Behind Him, in varying attitudes of annoyance, gestured the Disciples. And just in front, in delighted, half-comprehending awe, stood a little blond girl of about seven. She wore a fancy, outmoded adult lace gown and one rhinestone-clipped, high-heeled pump. Her shimmering curls were adorned with combs and ribbons, a veil dangled over her shoulders and she carried a woman's shabby suede purse. In one hand, half outstretched in offering, was a delapidated doll. In the other, a glittering shoe. She was obviously giving the best she had. "Except ye become as a little child . . ." read the inscription.

Christie studied the small figure, then between tight lips murmured, "She'd give Him anything He wanted of her." She looked away from the picture, then sobbed, "She's Pigeon-toes!"

"That's it!" she said, "that's what is really the matter. I wasn't running way from the town—or you—I was running away from myself, the trusting, childlike me. I never asked God what to do. Oh—"

"You'd better sit down," Erik said. "You're weak and—"

But Christie seemed not to hear. "I went running for money, but it's no good in itself. I went running for beauty, but beauty is believing. I went running for attainment, but work without a real purpose is drudgery. Finally, everything was gone but the race. Then one day I woke up knowing how senseless that was. Pigeon-toes," she looked up at the little girl in the picture, "I've got to find you." Christie flung herself down at the handhewn altar.

"God," she begged, in the only prayer that her heart could find, "be merciful to me—a sinner. Forgive my selfish willfulness. Make my will Yours."

Erik stood near her silently for a long time, then putting his arm about her shoulders, he knelt too.

After a while, he helped her to her feet and didn't let her go. "You were wrong," she said very softly. "I did come back. You underestimated—God."

Neither of them heard the clump, clump of Elsa's heavy shoes as she came up the basement stairs and through the doorway to the chapel. "Ahem," she cleared her throat behind them. "Ahem, ahem. Vell," her voice was loud, "I had no idea ve came for such foolishness. Dis *is* a surprise."

"Elsa Jenson," Eric's back was to her, "you better get busy on the biggest Svenska *kalas* this town ever heard of."

"Yah," said Christie, "ve mus' haf everything spick for da *brollop*."

"Yah?" Elsa repeated in wonder. "Da vedding is it?" A great smile enveloped her face as she backed from the chapel. "Yah." END

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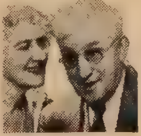

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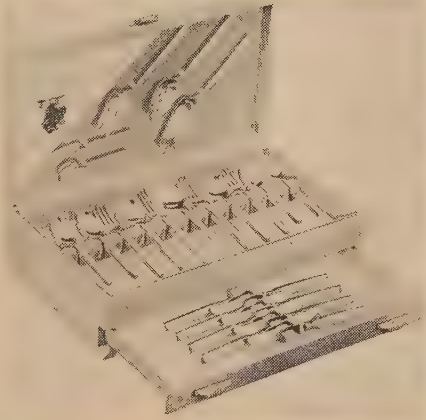

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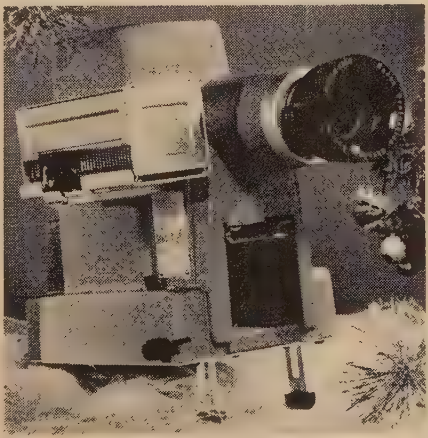

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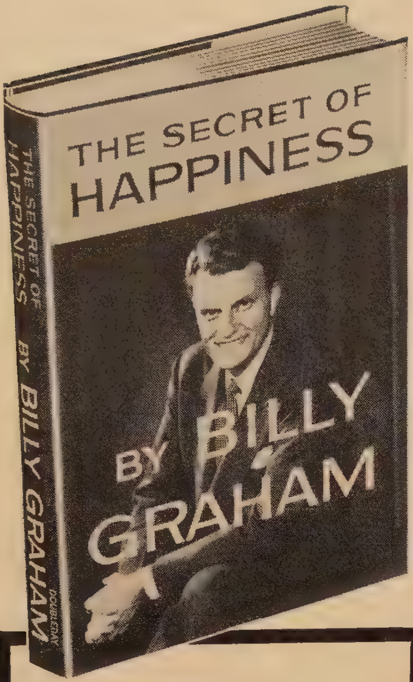

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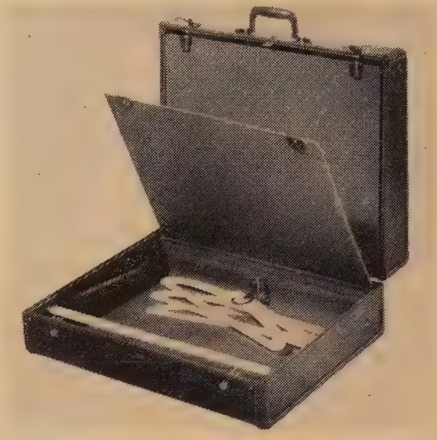
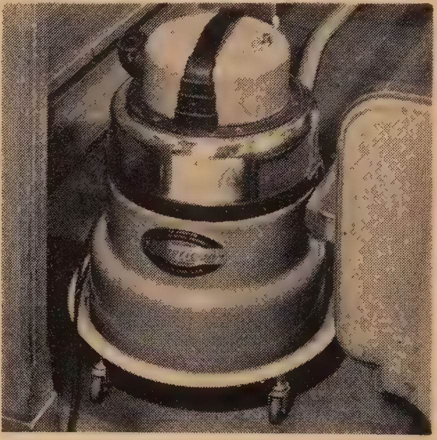


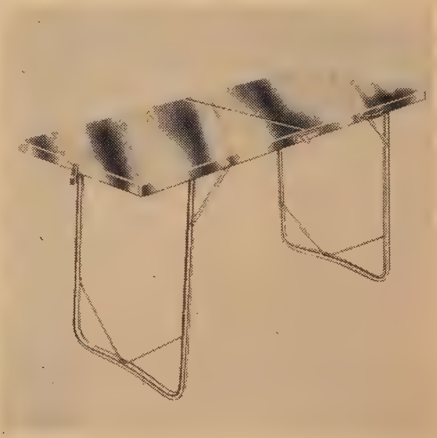
LUGGAGE CASE—Streamlite Samsonite Men's Journeyer. Designed to hold three suits. A two compartment case separated by two dividers. Lined with rayon gabardine. Three plastic hangers and bar assembly. Shwayder Brothers, Inc.

HEAD OF CHRIST PAINTING—Serves as a colorful painting by day, soft-three way light at night. Painting on canvas-finish paper. Switch in mahogany frame turns on reading light, picture glow or room light. Formed Products.



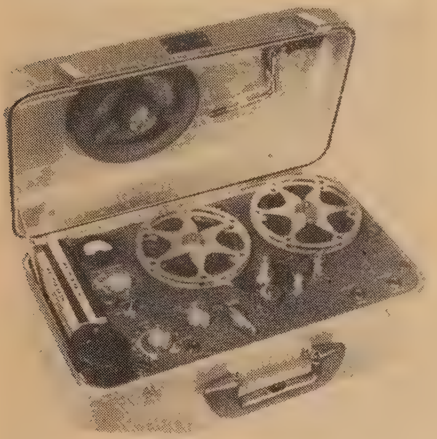
SMALL VACUUM—Ideal for church or parsonage. Has ¾ hp motor, 2 gallon water and 4½ gallon dust and dirt capacity. 18 inches high, weighs 16 pounds. Designed for versatile service and long life. American Floor Surfacing Co.

FOLDING CHAIR—Campco's light-weight, extremely-sturdy tubular steel folding chair. Rubber-glide feet abolish noise. Contoured for comfort. Available in taupe, pearl, grey, beige. Opens, folds easily. Carolina Metal Products Company.



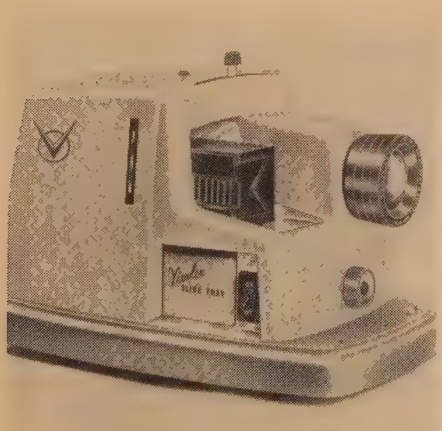
FOLDING TABLE—"Alumnafold" folding aluminum table for all-around use. "Saf-T-Lock" hinge enables it to hold 1,000 pounds. Folds to fit in car trunk. Available in sizes 24" x 60" to 30" x 72" as low as $18.95. P.B.R. Mfg. Co.

For more information use Armchair Shopper coupon, page 42



TAPE RECORDER—Weathertight VU Magnemite was designed for missionaries, researchers and explorers in unusual environmental conditions. Housed in aluminum case. 19 pounds. Operates on dry-cell flashlight batteries. Amplifier Corp.

VARITYPE—For professional-looking church bulletins or papers. Instantly changeable type, spacing and impression. Open-end carriage. Can double amount of type per ordinary typewritten page. Produced by Ralph C. Coxhead Corporation.



SLIDE PROJECTOR—Viewlex Project-O-Matic projects 2 x 2 and bantam slides automatically. Full forward and reverse, knee action elevation, tuck-away compartment for cord set. Unbreakable case. $59.95. Produced by Viewlex, Inc.

IN YOUR SUNDAY SCHOOL THIS CHRISTMAS

Herald the Glad Tidings Visually in Color...

with a brand new **FILMSTRIP**

God's Christmas Gift is an appealing Gospel story about a little newsboy who hears for the first time the meaning of Christmas. Provides a wonderful Christmas program feature. This strip, with its colorful reproductions of original paintings, appeals to young and old. 32 frames with accompanying script and appropriate closing hymn. Reasonably priced at **$5.00**

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Christmas is the ideal *time* to teach youngsters the meaning of giving—this Gospel-graph is the ideal *way.* Lesson truths in seven Bible stories are applied simply, effectively to lives of Beginner and Primary children. These unique flannelgraph object lessons deal with giving thanks, preparing for Christmas, telling others the meaning of Christmas, and giving gifts to Jesus. Richly colored, suede-backed, die-cut figures; complete story text. Price **$1.25**

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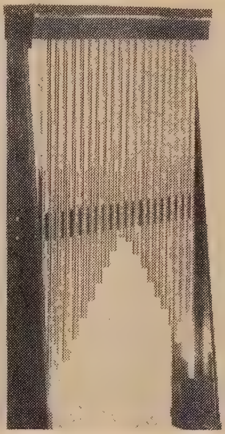
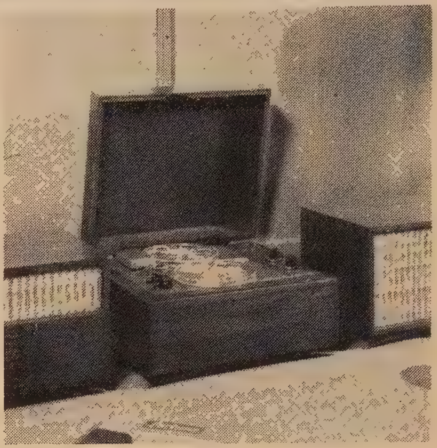


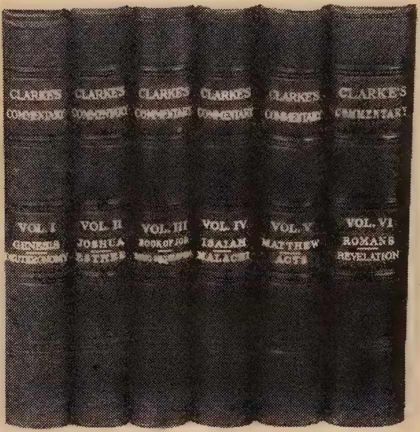
ORGAN CHIMES—21-note Deagan Sonata Tubular Organ Chimes for all makes of organs. Complete with walnut-finished floor stand. Ideal gift for church without chimes. Priced at $485. Deagan tone quality, craftsmanship. J. C. Deagan.

(See advertisement on page 82.)



MUSIC SYSTEM—The World's first stereophonic music system. Includes new Model 612 tape phonograph and two Model 620 amplifier-speakers. Both models available in matching wood cabinetry or in Samsonite luggage. Ampex Corporation.

(See advertisement on page 36.)

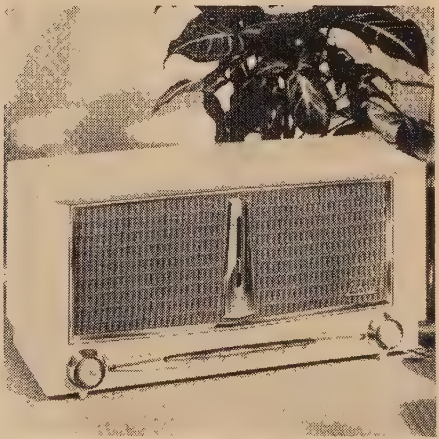


CLARKE'S COMMENTARY—800 pages in each of six volumes. Printed in clear type on excellent paper. Bound in durable buckram. Product of 40 years of labor by Prince of Commentators, Dr. Adam Clarke. $24.50. Abingdon Press.

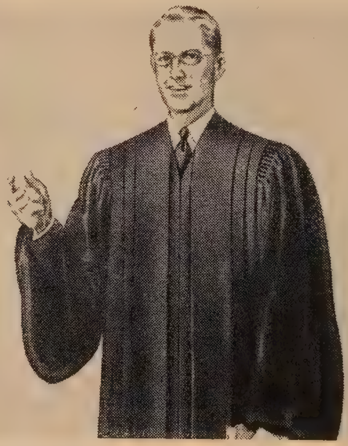
(See advertisement on page 56.)

"I am the Light of the World"

CHRISTIAN ART LAMP—Featuring Sallman "Head of Christ" Picture, three-way switch, translucent shade, gold-screened text and six foot electric cord. Ideal for parsonage or church study. Price $7.95. Warner Press.



RADIO—Arvin Duophonic radio, with twin 5-inch speakers, front-mounted, gives high-fidelity type tone. Choice of five colors in plastic cabinet with gold trim. Slide-rule tuning with "Civil Defense" frequencies. Arvin Industries.



GENEVA PULPIT ROBE—Well-tailored pulpit robes offered in wide range of materials. Tailored to measure. Priced at $30 and up. Since measurements are needed, gift certificates may be used. Collegiate Cap and Gown Company.

For more information use Armchair Shopper coupon, page 42

Gifts of Lasting Value

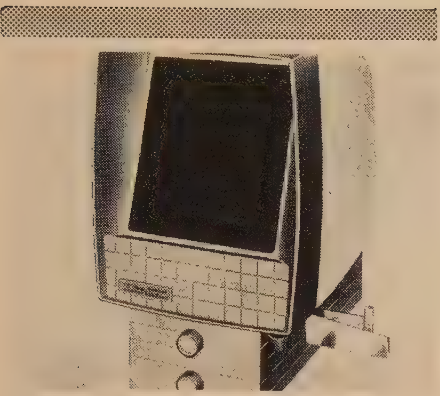
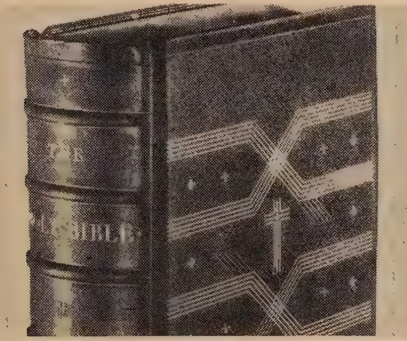
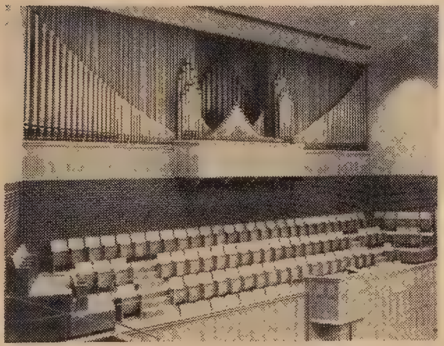


TABLE VIEWER—New TDC Table Viewer projects stereo still picture on 8 x 10 screen similar to TV screen. Combines projector and screen in a 15½ pound unit. $119.50. Bell & Howell Co.



PULPIT BIBLE—King James Version, printed in paragraphs. Metrical portions printed in verse-form corresponding to original Hebrew. Ehrhardt type. Oxford University Press.

(See advertisement on page 54.)



ORGAN—Individually built pipe organs for particular building requirements. Organ pictured is in new auditorium of Moody Bible Institute, Chicago. Built by M. P. Moller, Inc.

HOLY LAND TOUR—Ideal gift for pastors. Gretzinger World Tours sponsors five Holy Land Tours in 1956. Prices start at $890 and cover all expenses. Free fund-raising kit available. Gretzinger Tours.

(See advertisement on page 65.)

CHRISTMAS HYMNS
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Christmas

Christmas Music

SONGS OF CHRISTMAS

New and Old. One of the most beautiful Christmas albums ever recorded, featuring—*Lorraine Morrisson, Bill Pearce, Dick Anthony and Redd Harper.*

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Songs in the above album also available in 78 rpm singles @ $.98 as follows

#ST 1502—What If We Didn't Have a Christmas (*Dick Anthony*, Tenor) b/w —Silent Night, Holy Night.

#ST 1104—Happy Birthday Gentle Saviour. b/w My Cactus Christmas Tree. —(*Redd Harper*)

#ST 1550—Oh, Holy Night. b/w Oh Little Town of Bethlehem. (Pearce)

#ST 1061—There's a Song In The Air. b/w—Sleep Child Divine (Morrisson)

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Album CV.—Christmas Carols $3.91 National Vespers Mixed Choir (3 records)

Album MC.—Merry Christmas Music $3.91 The Saintsbury Singers (3 records)

Album T.—THE MESSIAH $4.95 Excerpts from The Messiah sung by the Handel Oratorio Society Choir of Augustana College. (4 records)

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#ST 401—$1.05 Silent Night. b/w O Come All Ye Faithful (*Herman Voss*, Organ)

#ST 402—$1.05 Joy To The World, b/w It Came Upon A Midnight Clear. (*Herman Voss*, Organ)

#ST 403—$1.05 White Christmas. b/w Star of The East (*Herman Voss*, Organ)

#20/5904—$.98 Put Christ Back Into Christmas—b/w—Happy Birthday, Gentle Saviour. (*Bev Shea*)

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Sung by *George Beverly Shea*

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Contains the following.

Oh Holy Night b/w Go Tell It On The Mountain

Oh Little Town Of Bethlehem b/w Thou Did'st Leave Thy Throne

Silent Night b/w Away In A Manger

There's A Song In The Air b/w—I Wonder As I Wander

(Available in 78 rpm singles @ $.98)

(Available in Ex. Pl. 45 rpm—4 selections @ $1.49)

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Album C.—CHRISTMAS AT THE ORGAN $4.95 Master Cathedral Organ, Tower Chimes

Album CAR.—KEN CARSON SINGS YOUR FAVORITE CHRISTMAS SONGS $4.95 (4 records)

Album T.—The MESSIAH—By Handel $2.98 A 45 rpm Extended Play Album—(2 records) Sung by the Handel Oratorio Society Choir of Augustana College.

33-1/3 LONG PLAYING RECORDS

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Album CR.—CHRISTMAS STORY IN SONG $4.85 Park Avenue Christian Church Mixed Choir (12 selections)

Album T.—THE MESSIAH—By Handel $3.85 Excerpts from The Messiah sung by the Handel Oratorio Society of Augustana College

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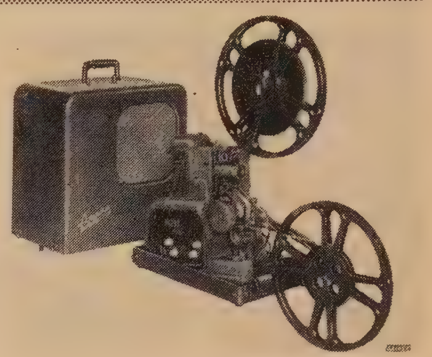
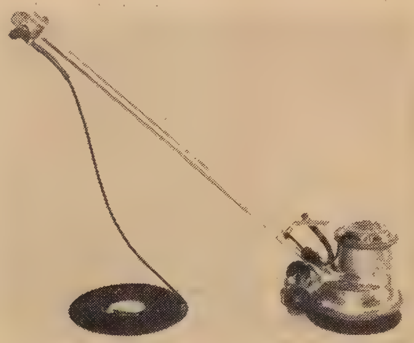
TALKING BIBLE—Complete New Testament in authorized King James version. Every word correctly and reverently read. Total playing time: 23½ hours; 26 records; $24.95. Audio Book Co.

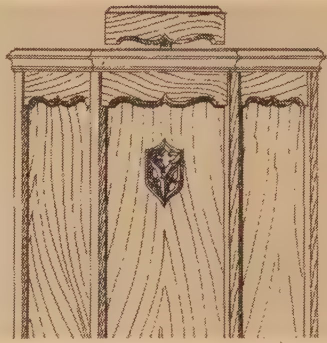


SOUND PROJECTOR—Ampro Super Stylist 16 mm Projector. Brilliant screen illumination, balanced sound. Compact, lightweight. Convenience features provide simple operation. $499.50. Ampro.

(See advertisement on page 1.)



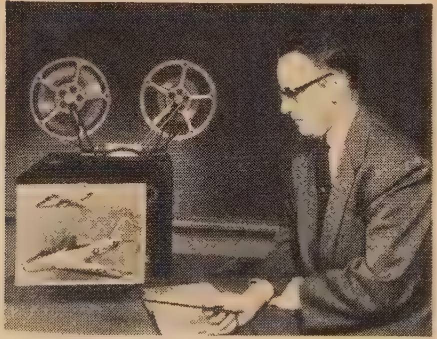
FLOOR MACHINE—Lightweight, easy to operate. Equipped with offset motor for perfect balance. Scrubs, waxes, polishes all types of floors. Weighs 38 pounds. The Kent Company, Inc.



PULPIT—Fabricated from elm, red oak, maple, white oak and Philippine mahogany. Stained to match approved color block. Can be built to fit any design of architect. Huntington Seating.

SWIVEL CHAIR—Browne-Morse Aluminum Posture Swivel Chair is custom built for church office or pastor's study to provide fatigue-free working comfort. Full range of fabrics. Browne-Morse.

MANGER SCENE—Weather-proof, three-dimensional. Composed of hard molded rubber compound, 40" high. Available as shown at $87.50, up to 15-piece scene at $365. Mold-Craft, Inc.



DUOLITE PROJECTOR—New 16 mm, sound projector for use in lighted or hard to darken rooms. Ideal for teacher meetings, Sunday school classrooms. Extremely portable. Technical Service, Inc.

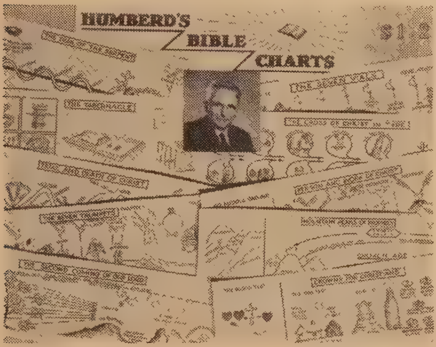
TOASTER—Family Model Toaster. Rated by university tests as tops in quality, dependability and versatility. Completely thermostatic. Priced at $19.95. Proctor Electric Company.

For more information use Armchair Shopper coupon, page 42

Halley's Bible Handbook
Bible Handbook

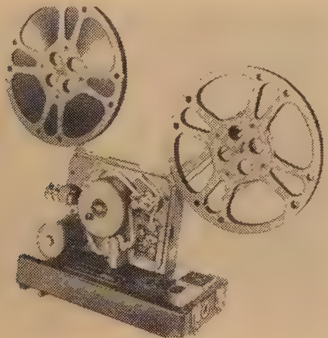
BIBLE HANDBOOK—20th edition of Halley's Handbook includes Bible commentary with 75 illustrative maps. Now includes *Best Bible Verses.* Cloth-bound; 956 pages; $3. H. H. Halley.

(See advertisement on page 40.)



BIBLE CHARTS—By the Rev. R. I. Humberd. Book of 33 charts of Bible subjects. Copy of charts used by Humberd in meetings coast to coast. Priced at $1.25. The Humberd Press.

COFFEE MAKER—All chrome. Brews 4 to 10 cups. Makes instant coffee, too. Has flavor regulator, indicator jewel and cup markings. 110-120 volts, AC. $19.95. Dominion Electric Appliances.



PROJECTOR—Calvin's Model C-55 16 mm Movie-Mite Projector. Light-weight, one-case machine for small groups or individual use. Provides 400-watt illumination. $298.50. Calvin Co.

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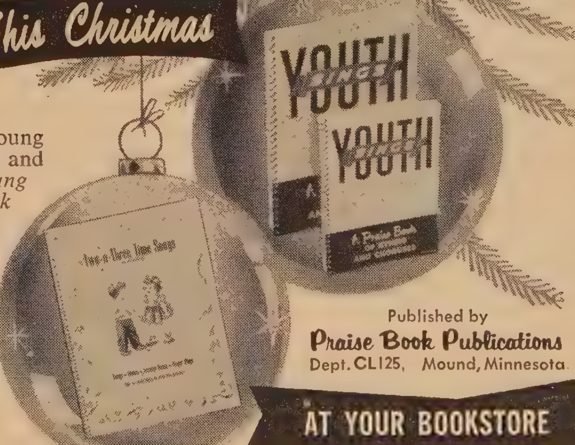

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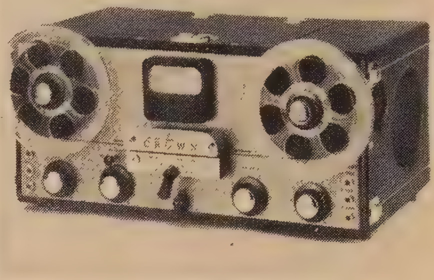
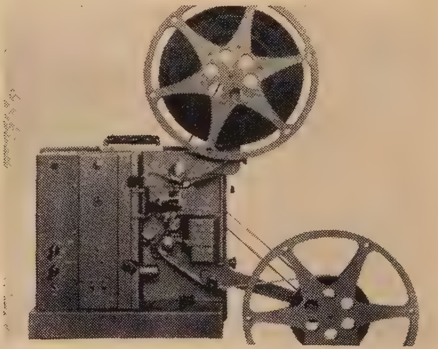
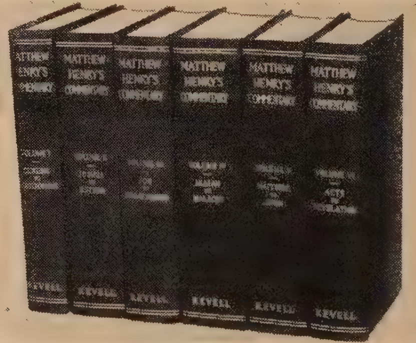


RECORDER—Crown Broadcaster Professional Recorder; meets all NRTB Standards; three equalized speeds. Forced fresh air cooling. 49 pounds, $399.50. Int'l Radio & Elect. Corp.

ORGAN—For a Christmas gift that will last a lifetime, a Wurlitzer organ is ideal. Smaller organs, economically priced, fit Sunday school or parsonage needs. The R. Wurlitzer Company.



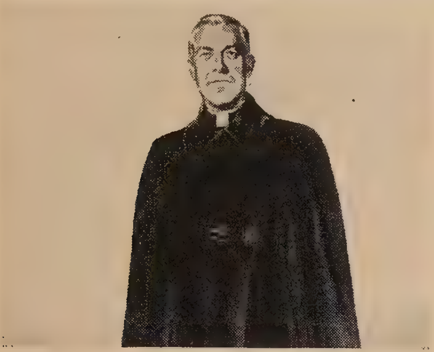
PROJECTOR—Famous RCA 400 Senior 16 mm Projector. Two-case, heavy-duty, portable. Uses up to 1,000 watt lamp. Amplifier output is ten watts. Radio Corporation of America.



COMMENTARY—Matthew Henry's Commentary in six volumes. New edition contains Matthew Henry's life story. Handsomely printed from new plates. Bound in sturdy Fabricoid. Fleming H. Revell Co.

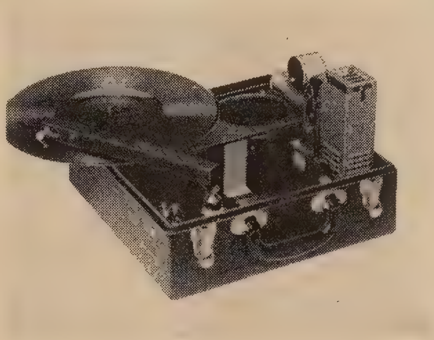
(See advertisements on pages 39, 51, 57 and 64.)

The Christian Life Armchair Shopper suggests

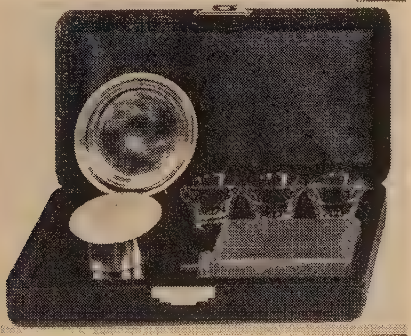


CLERGY CLOAK—Made from all-wool broadcloth; full black satin lining and velvet collar. Excellent for use by pastor at church door. Priced at $70. Bentley & Simon, Inc.

(See advertisement on page 33.)



SOUND FILMSTRIP MACHINE—Model L Picturephone, plays all size records and 35 mm filmstrips. Three-speed, 150-watt projector. $135. Produced by O. J. McClure Talking Pictures.

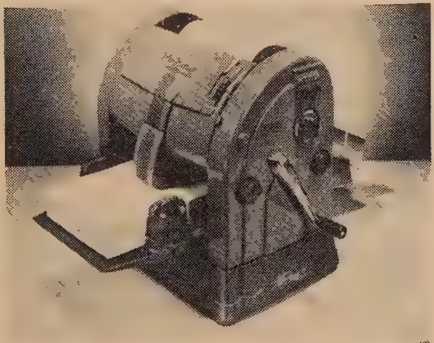


COMMUNION SET—Pastor's individual set for administering communion to sick and shut-ins. Fitted into durable case of waterproof black Keratol. Three glasses. $7.50. Judson Press.

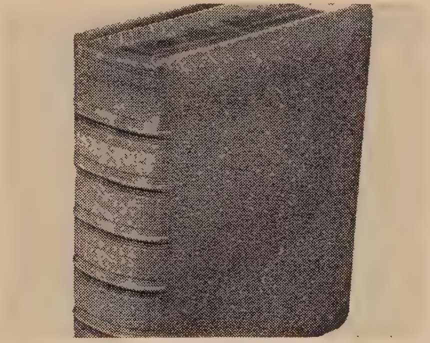
Broadman Comments
International Sunday School Lessons
1956

BROADMAN COMMENTS, 1956—By E. F. Haight. Bible-centered commentary on International Uniform Sunday School lessons. Suggested visual aids for each lesson. $2.50. Broadman Press.

(See advertisements on pages 32, 37, 48 and 57.)

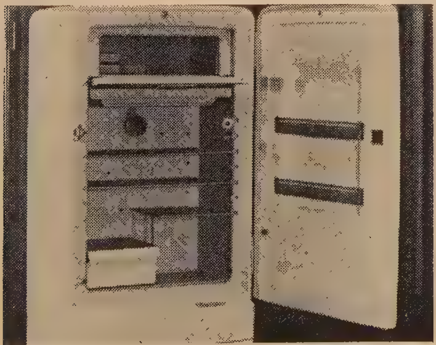


DUPLICATOR—With twin cylinders and silk screen stencil carrier. Eliminates messy drums, ink pads and liquid inks. Quick color change, wide printing area. Rex—Rotary Corp.



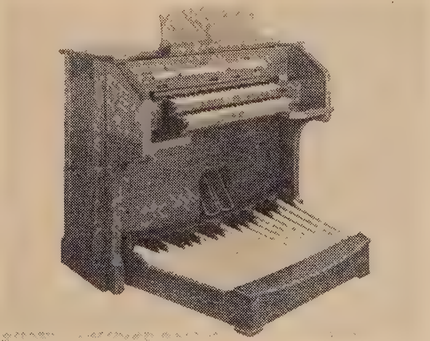
PULPIT BIBLE—Revised Standard Version. Printed in extra large Plantin type. Size 9 11/16" x 12 3/16", available in red or black Sealskin, Morocco or Cowhide. Thomas Nelson.

(See advertisement on page 35.)



REFRIGERATOR—Special prices for missionaries. Kerosene-operated. Works anywhere in the world. Nine cubic foot capacity. Large freezer storage compartment. Servel International.

(See advertisement on page 5.)



ORGAN—Allen Model C-3 organ with high fidelity Gyrophonic Projector. Compact, low-cost instrument, built to American Guild of Organists specifications. Allen Organ Co.

For more information use Armchair Shopper coupon, page 42

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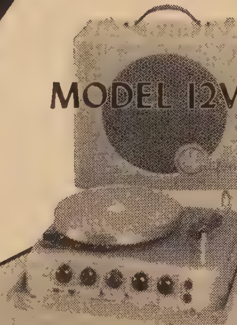

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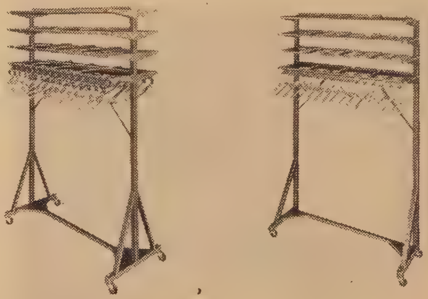
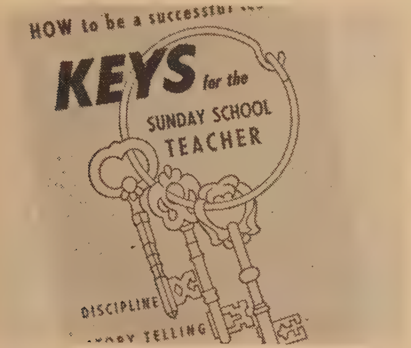


COAT RACK—Style DF Checker Wardrobe rack. Made with shelves which snap into position. Embossed shelves, rounded corners and flush shelf arms. Produced by Vogel-Peterson Co.

DAMPP CHASER—Electric heater for pianos and organs. Stops sticking keys, sluggish action and rust. Five-year guarantee. Keeps pianos in tune longer. Safe. Dampp-Chaser, Inc.
(See advertisement on page 77.)

The Christian Life Armchair Shopper suggests



SUNDAY SCHOOL TIPS—*Keys for the Sunday School Teacher* makes excellent gift for church or Sunday school to give to each teacher. $.50 each. Christian Education Partner Service.

ROBES—School and church vestments elaborately yet most inexpensively styled. Wide variety of fabrics and styles. Meets needs of choirs and junior choirs. Academic, Church & Choir Gowns Co.

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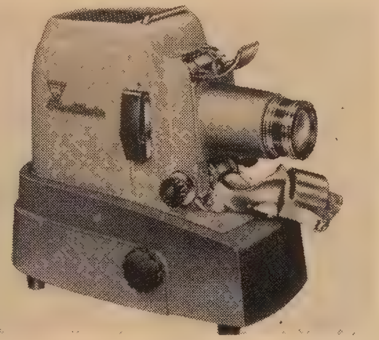
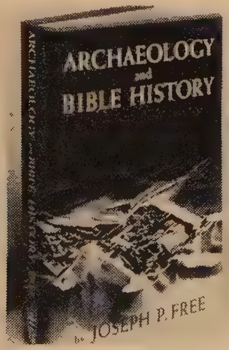
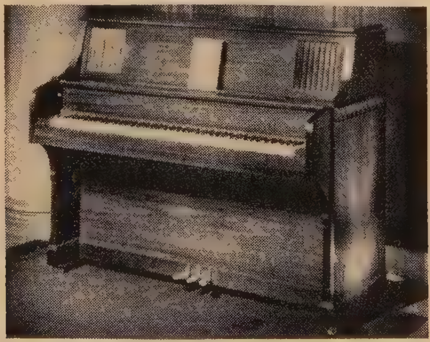


PROJECTOR—S.V.E. Schoolmaster 500 Projector. Shows filmstrips or 2 x 2 slides. Brilliant 500-watt lamp; blower cooling. Includes projector, slide changer, case. $99.50. S.V.E.

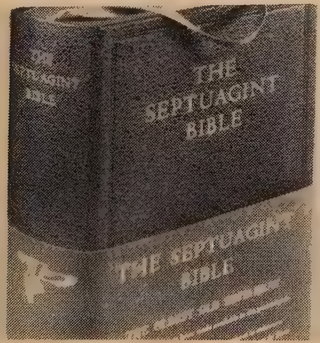
(See advertisement on page 84.)



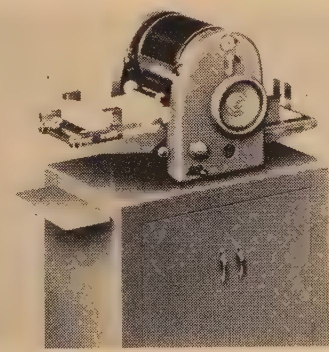
BOOK—*Archaeology and Bible History* by Joseph Free, professor of Bible Archaeology at Wheaton College. Shows how archaeological discoveries confirm bible. Cloth, 416 pages. $5. Scripture Press.



PIANO—"World's only piano designed exclusively for church use." Mahogany sounding board guaranteed for 50 years against splitting or cracking. Bonded with water-proof glues. Story & Clark.

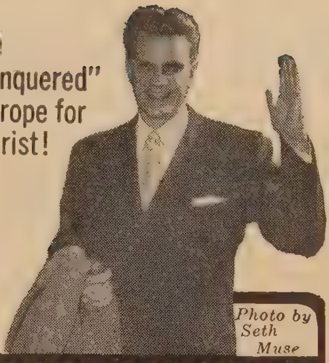


SEPTUAGINT BIBLE—New edition of oldest Old Testament. Translation by Charles Thomson. Bound in dark blue, grained Sturdite, over 1450 pages; $6.50. The Falcon's Wing Press.



MIMEOGRAPH—Low-cost electric mimeograph Model 437 has full ream feed and enclosed cylinder. Other features are hairline registration and new dual roll feed. Simplified color. A. B. Dick.

For more information use Armchair Shopper coupon, page 42



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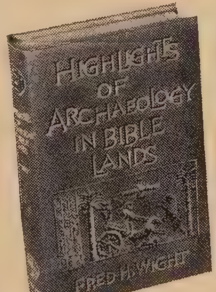

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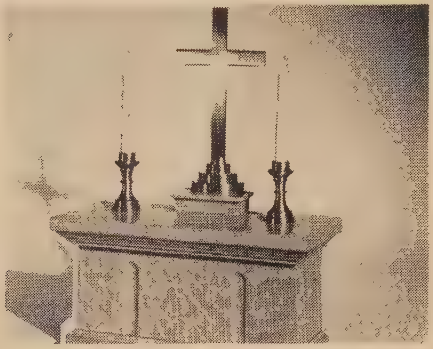
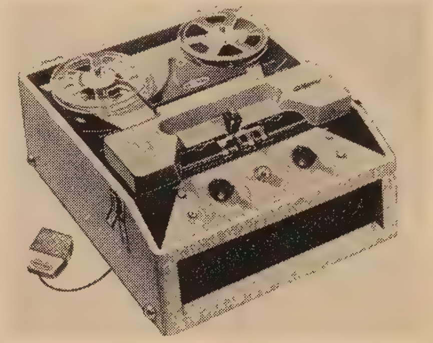
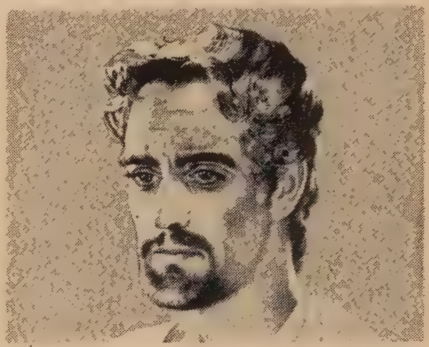


ALTAR—Miniature altar for home use, 8″ wide, 4½″ high and 3½″ deep. It is mounted with a 6″ brass cross and a pair of 1¾″ brass candlesticks. $25. Augustana Book Concern.

ADDING MACHINE—Lightning Portable Machine is precision-built with all metal working parts. Adds as high as 99,999.99, has direct subtraction and instant clearance. $14.95. Lightning Sales Co.



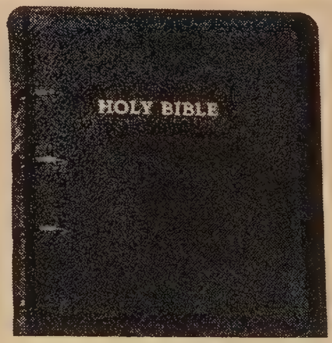
TAPE RECORDER—Pentron Clipper Tape Recorder with monomatic single knob control. Two tape speed. Operates horizontally, vertically and upside down. Weight 23 pounds. The Pentron Corp.



HEAD OF CHRIST—Reproduced from famous series by Barosin, this picture depicts Jesus with strongly masculine face. Available in three sizes in a variety of frames. The Christian Education Press.

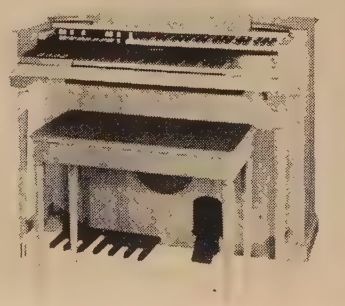
(See advertisement on page 40.)

STACKING CHAIR—In durable fiberglass. Comes in tangerine, beige and green, 17 and 18 inch sizes. Body-contoured seats give long-lasting comfort. Produced by Brunswick-Balke-Collender Co.



BIBLE—Fine quality hand Bible in leather-lined black English morocco. Thin and fully flexible. Printed on india paper with "extras." Handsome black box for gift use. The National Bible Press.

(See advertisement on page 41.)



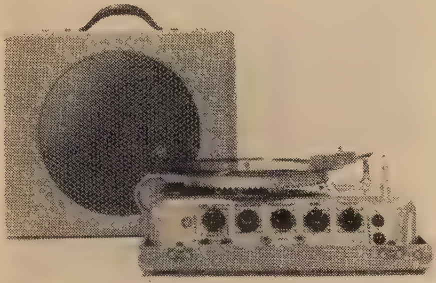
SPINET ORGAN—For small churches, chapels, Sunday schools, youth activity rooms. Two manuals, 44 keys in each. Straight 12 note pedal keyboard. Self-contained speaker. Blond finish. Hammond.

(See advertisement on page 28.)

PIPE ORGAN—Here's a genuine pipe organ, compact, complete and precision-built by same craftsmen who build Wicks Cathedral Organs. Designed and priced for all budgets. Wicks Organ Company.

(See advertisement on page 76.)

For more information use Armchair Shopper coupon, page 42



PHONOGRAPH—Above photo shows one of Califone's line of phonographs, designed to meet every church need. All models are high fidelity, covering the complete audio range. Califone Corporation. **(See advertisement on page 38.)**

FOLDING TABLE—Solid Appalachian hardwood top makes table attractive and strong. Tops come in natural wood, oak, pine or mahogany finishes. Legs of welded steel tubing. Geo. E. Tomlinson Co. **(See advertisement on page 41.)**

TYPEWRITER — New Remington-Rand Office-Riter, compact in size, has a full 11-inch carriage with a 10.3 inch writing line. Simplified ribbon-changer, visible margin. Remington Rand.

Armchair Shopper Contest

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The letter should be 100 words or less and should be addressed to the Armchair Shopper, Christian Life Magazine, 434 S. Wabash, Chicago 5, Ill.

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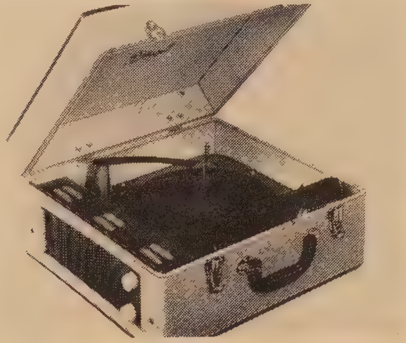
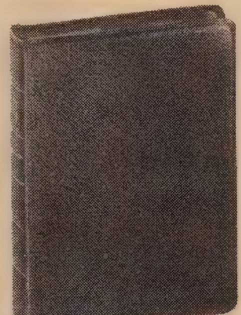


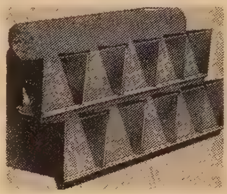
PHONOGRAPH—Portable 3-speed phonograph, dual cartridge, tone and volume control. Plays with cover closed. Two tone, shipping weight 39 pounds. Automatic V.M. changer. Boetsch Brothers.

The Bible Basis of Missions

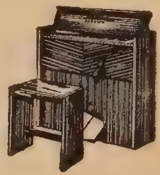
BOOK—*The Bible Basis of Missions* by Samuel M. Zwemer, written out of missionary experience in China and on mission board. Cloth bound. 208 pages. $2.50. Bible House of Los Angeles.



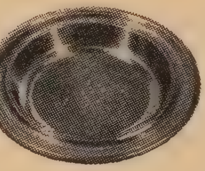
BIBLE—"Smallest Reference Bible in world." Contains Old, New Testaments, Cambridge Bible Concordance and eight full-color maps. Clear Amethyst type, leather binding. Cambridge University Press.



TRACT RACK — Plexiglass fronts, 10 pockets. Overall size, 22½" wide x 15" high. Wall type, $11. Edins Service Specialties.



REED ORGAN—49 keys, standard keyboard. Weighs 55 pounds. Natural or mahogany finish. Real organ music. $175 including bench. Distributed by Braumiller Piano Company.



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See Ad on page 78

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What's Ahead in Argentina?

- Tumbling of Dictator Peron pops cork on bottled news.
- Reactions range from rejoicing to grave misgivings about future.

THE TUMBLING of Dictator Juan Peron from power in Argentina popped the cork on bottled up mission news. Since the end of his regime news from evangelical missionaries has been bubbling out to a world long used to a tongue-tied Argentina.

"We are simply dying to tell you how we came out of the horrible pit of oppression into glorious liberation and joyful liberty!" wrote one missionary in Buenos Aires.

"All our sympathy was with the rebels . . . better death than continued dictatorship. We were all sick of the graft, corruption, evil and lack of free speech; we were becoming serfs. So we were praying hard that the Lord would undertake for our country."

Not all missionaries waxed so enthusiastic. Yet they seemed to be breathing easier. Letters from Conservative Baptist, Salvation Army and Slovak Gospel Association workers showed this.

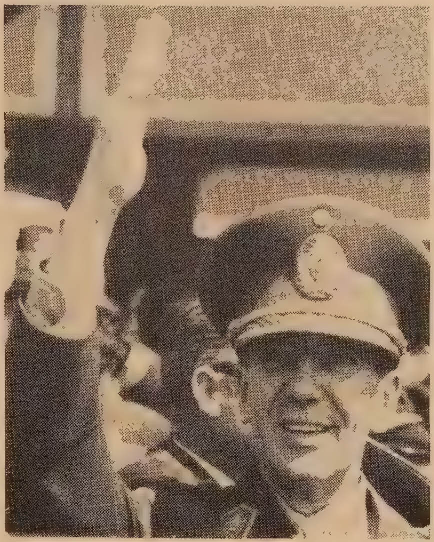
Provisional President Eduardo Lonardi impressed many missionaries as a sincere, humble, religious and democratic man. A devout Catholic, he was expected to restore much of the Roman Catholic Church's influence. But evangelicals were hopeful that their work would continue unhampered.

On the other hand, there were those who had misgivings. Lonardi's quickly spoken desire to smooth relations with the Vatican and the welcome back to exiled Bishop Manuel Tato sent shivers down the spines of missionaries who had suffered under tight Roman Catholic-state alliances.

What about Peron? Now that missionaries could speak freely, what do they think about him?

CHRISTIAN LIFE Correspondent Elizabeth Isais quoted a prominent Plymouth Brethren leader from Cordoba:

"Unfortunately there were evangelicals who went along with Peron. Tommy Hicks [Pentecostal evangelist who preached to a crowd of 200,000 in Buenos Aires a year and a half ago] did us much damage. Others convinced themselves with a series of illogical conclusions that if Peron was against the Catholic Church, one had to be Peronista . . .


International News photo

LONARDI WAVES IN NEW REGIME
Ill wind or reviving breeze?

"In regard to the future, I believe that as a nation we will benefit. The situation for evangelicals does not look quite so promising. And the blame, if my diagnosis turns out to be correct, will lie with the Peronista evangelicals and absurd news items about the conversion of Peron."

In October Hicks, on tour telling about his excursion into Russia (CHRISTIAN LIFE, November 1955), stuck to his guns. He said Peron was converted after the evangelist had spent 40 minutes with him during his 1954 meetings.

"I believe Peron is a child of God," Hicks told a Chicago audience, "and I don't for one minute believe all the terrible things the newspapers are saying about him."

Terror in Turkey

CHRISTIANS are being murdered, churches burned to the ground—"but nobody here seems to care."

That was the charge made against the U.S. press by Archbishop Michael, head of the Greek Orthodox Church in North and South America.

What was he talking about? A "night of terror" in Istanbul, Turkey, when "20,000 men tore the heart out of 100,000 Greeks, Armenians and Jews."

The trouble all started with the island of Cyprus. Traditionally Greek, Cyprus is now a British colony. For some time a large faction in Cyprus has been agitating for reunion with Greece.

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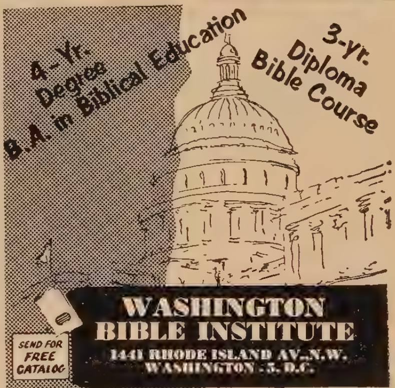
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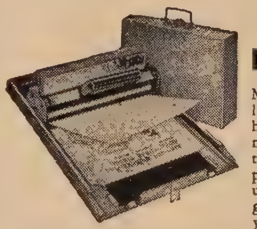

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But there's a good-sized Turkish element which is up in arms against a Greek linkage.

A September conference on the dispute in London of British, Greek and Turkish government officials failed. That's what sparked the riot in Turkey when, the Greek Orthodox Church says, 80 of its 85 churches were burned down, priests were scalped, graves robbed and children molested.

Heading for Home

AFTER a stormy seven years in Italy Cline R. Paden is heading home to the U.S. The Church of Christ (Lubbock, Texas) worker is leaving because the Italian foreign ministry refused to extend his permit.

Said Paden: "I leave Italy both happy and unhappy—happy because I have seen the Church of Christ firmly established in Italy."

What will Paden do back in the U.S.? First thing on his agenda, he says, is to ask for a visa to go back to Italy.

Through Swirling Waters

DEATH and destruction are stalking the streets of Morocco's large cities. But through October the twin terrors have mercifully overlooked Christian missionaries.

A dispatch to CHRISTIAN LIFE says that missionaries are praising God for safe conduct through the swirling waters of rebellion against French rule.

As far as is known, no missionary or national Christian has been harmed. A bomb was thrown in the British Mission compound in Demnate, but it caused negligible damage.

Meeting for three days at the Bible school of the Gospel Missionary Union in Khemisset, French Morocco, 41 workers from eight mission groups heard that British missionaries have been hindered in open-air evangelism because of treaty relations between Britain and France. So far Americans have been free to witness. They have, however, voluntarily curtailed market preaching.

More About the Russian Baptists

WHAT is the real story about Christianity in Russia? Last month CHRISTIAN LIFE reported the acid comment of a Ukrainian Baptist leader that signs of religious healthiness in Russia were "nothing but a show."

Now comes another chapter in the confusing tale.

Robert F. Kennedy, chief counsel of the Senate Investigations Subcommittee, recently returned from a visit to the central Asiatic republics.

"There are a great number of Baptists in that area, surprisingly," he said in a national magazine. Kennedy reported visiting a church which in 1952 had a congregation of 700 Baptists but now has 2,000 members.

He observed: "Evidently there is some sort of religious revival going on."

Another opinion on the subject was voiced by John Lawrence, editor of a weekly journal of British war-time publicity in the Russian language and broadcaster on Russian affairs.

Writing in *Eternity* magazine, he said, "It would be rash to give a figure, but it can scarcely be doubted that in the country as a whole there are more followers of Christ than of Marx."

Red Cloud Over Mexico

THE RED cloud of Communism is hovering over Mexico, a new survey shows.

Durward Williams and Don Rutledge of Worldwide Faith Missions (Chattanooga, Tenn.) went into Mexico last summer. Purpose: to survey it for mission possibilities. Here are some of the things they said they found:

- A Russian embassy that is the most imposing on Mexico City's embassy row. It is believed to have the largest number of employees of any embassy in Mexico.
- A Communist magazine *Cutura Sovietica* (Soviet Culture) and a newspaper. Rolling from the Communists' own plant, they play up visits to Russia by Mexican politicians, make much of their appearances in public with Soviet officials.
- A big program to indoctrinate young students of La Universidad Obrera (The Laborer's University) with Marxian principles.

Donald Rutledge photo

PRESBYTERIAN CHURCH IN MEXICO
Red cloud in the sunset.

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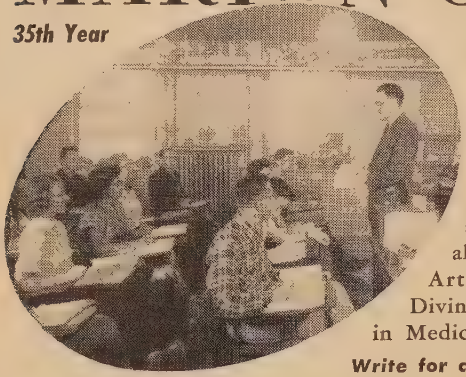

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Good News from Guatemala

SINCE the toppling of the pro-Communist regime in Guatemala last year, evangelicals have waited to see what the new government will do about religious freedom.

Debate on a new constitution has been rolling on since July. Now the word from Central American Mission is that Guatemala's national assembly has voted freedom of worship into the constitution. (The liberty of teaching and of private judgment is guaranteed.) It also approved optional religious instruction in public schools. Such teaching has been outlawed for 84 years.

Wrote Missionary Anna Van Hook: "Priests and nuns now can enter public schools and perhaps private ones to give religious education. But evangelicals have the same right."

Debate on the article waxed long and hot. The gallery of the national assembly overflowed with more than 3,000 spectators. When the clause was adopted, it was reported that both Roman Catholic and Protestant groups broke into the singing of hymns.

Nun Starts Revival

A CONVERTED nun's visit touched off Costa Rica revival symptoms in September and October.

Dr. Carmen de Torres, formerly a Franciscan nun in Venezuela, has gained a strong repuation in Latin America as a powerful protagonist of the Gospel. She preaches to churches of all denominations, with several former nuns and priests among her converts.

September 27, the night Dr. Torres gave her personal testimony in San Jose, Costa Rica's capital city, the Bible Temple was jammed. Before a crowd of more than a thousand, she began her discourse with a startling affirmation:

"Thank God I am not the deceitful, lying woman I used to be . . ."

During her career as nun, Dr. Torres founded 14 high schools in Venezuela. In her quest for peace of soul, she licked crosses in the dirt with her tongue, she lay in a doorway while 100 other nuns passed through, she kissed the feet of priests, she persecuted missionaries and denounced reading of the Bible.

She tried to accept the doctrine that "She who is all right with her Superior is all right with God." Yet in her cell at night, she cried out in futility to a God she never quite grasped.

Finally, disillusioned, she left the Church and went to Barranquilla, Colombia, to earn her living as a professor. It was there one night five years ago that Dr. Torres heard the song "Every day with Jesus is sweeter than the day before." Curiously she entered a Protestant church for the first time in her life, and was converted.

From Costa Rica, where packed audiences of every denomination heard her speak, Dr. Torres continues north to visit other Central American republics.

Mother Doesn't Always Know Best

SWEDEN has been taking it on the chin lately in the matter of religion.

Now the Gallup Poll has garnered some facts which lead it to the conclusion that Christian life in Sweden is "less and less regarded as the normal Swedish life."

Some of the figures turned up:

- Only 55 per cent of Swedish mothers want their children to become believers.
- Only 36 per cent of mothers reported they themselves try to live as Christians.
- Only 27 per cent say they are consciously trying to educate their children in a Christian faith.
- Only 4 per cent try to get their children to attend church.

Commented *The Lutheran,* Swedish religious journal: "These figures are a serious reminder of the advancing secularization of the Swedish people. Visiting evangelists, like Billy Graham, say that Scandinavian youth seems to be less interested in religion than the youth of other countries. This is true."

Global Notes

- Since 1951 stores in Canada's province of Montreal have been required to close on six Catholic holy days of obligation. But not any more. Canada's Supreme Court has decided that neither a city nor a province can force stores to observe a religious holiday. The ruling will result in the dismissal of no less than 2,500 court cases.
- The kibosh has been put on the merger of Anglican and Protestant churches in Northern India and Pakistan—at least temporarily. Original timetable called for a vote this year or next. Now the plan will be put off until 1959 or 1960 so objections by participating groups can be ironed out.
- Watch out for more trouble in Colombia. Interior Minister Lucio Pabon Nunez has sent word out that authorities should exert "careful surveillance" over non-Catholics. Apparently sparking the move was the passing out of anti-Catholic leaflets. Nunez said such literature "gives offense to the Roman Pontiff, the Catholic clergy, the mysteries and practices of our religion which is equivalent to serious attack against the best qualities of the national soul."

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- Religious leaders were left with mouths open when hearings on freedom of religion were called off.
- Why the quashing? Best guess is that Congressmen, fearing controversy, chose to duck for cover.

THOMAS Jefferson, unfortunately, was unavailable for comment. But plenty of others commented freely on the way the Senate Judiciary subcommittee on constitutional rights called off scheduled public hearings on freedom of religion.

Jefferson, the author of the first amendment (guaranteeing freedom of religion and separation of the church and the state), probably would have stood tongue-tied anyway.

Prevailing opinion was that Congressmen, seeing large chunks of controversy about to plop, had chosen to duck for cover.

But they left important clergymen, leading religious educators, and pundits and pandits of every denomination with their mouths open about to say something vital for posterity.

Sen. Thomas C. ("Show me, don't tell me") Hennings, a Missouri Democrat and chairman of the subcommittee, stopped the hearings before they got started. He announced suddenly that his group would get all its information from 10,000 questionnaires it had distributed to religious leaders.

"No oral witnesses will be heard," he said.

The senator said, "We have requested the staff to prepare and submit a report on the information received in response to the questionnaire on the religious clause of the Bill of Rights." This, he added, would be "a hearing in written form."

Immediately church leaders started looking for "Who killed Cock Robin?"

Dr. Robert E. Van Deusen, Washington secretary of the National Lutheran Council, indicated Protestant leaders were responsible. These officials, he said, did not believe the subject of religious freedom would receive "the sober study and judgment which it deserves." He concluded that the subcommittee staff had apparently decided that the discussion of Church-State relationships would be "too hot to handle in public hearings."

The cancellation drew the ire of Dr. Ray Gibbons, executive secretary of the Council of Social Action of the Congregational Christian Churches. In a telegram to Sen. Hennings, he blurted: "If there was ever any doubt that a useful purpose would be served by such hearings, it is now dispelled by the cancellation itself. . . It is far better to air problems in the open than to repress discussion."

The Council for Social Action was among the groups that had originally been asked by the subcommittee to testify—orally.

The matter was protested also by officials of Protestants United for Separation of Church and State.

One strong evangelical position was stated by Dr. Clyde W. Taylor, secretary of affairs for the National Association of Evangelicals, who said:

"There is a widespread tendency among legislators in Washington to avoid all discussion of religious issues for the sake of political expediency, and the cancellation is a good example."

Testimony representing the evangelical viewpoint had been scheduled

United Press photo

QUIZ CHAIRMAN HENNINGS
Where does the finger point?

for the hearings. Dr. Taylor said this testimony would have called attention to abuses of the doctrine of separation of church and state in the field of education, relations with the Vatican state, the Haitian treaty and conflicts involving the American Indian.

Taylor, whose office in Washington kept in constant touch with the subcommittee from its genesis, detailed the background of the cancellation. He said the subcommittee staff was divided on the holding the the religious hearings. Marshall MacDuffie, the chief counsel, was strongly opposed to them. But Lon Hocker, in charge of preparations for the hearings, believed that the issues could be aired with constructive results.

These differences, along with other clashes, brought MacDuffie's resignation after the hearings had been cancelled.

Some of the main controversy revolved about the questionnaire itself, Taylor said. Dr. C. E. Carlson, of the Baptist Joint Committee on Public Affairs told the subcommittee that his group could not agree to the limitations imposed through the questionnaire. Leaders of the National Council of Churches insisted that the questionnaire invited criticism of the courts and the decisions which they have made on the separation of church and state.

Evangelical leaders, said Taylor, generally agreed to the questionnaire, feeling that an airing of abuses of church-state separation would be essential.

"As the date for the hearings approached," Taylor said, "there was a growing uneasiness about the balance in testimony which the subcommittee was working out. It could be seen that one witness was being matched against another. Thus the hearings were to follow a pre-plotted course, and there was increased feeling that this maneuvering was out of step with the basic purpose of the hearings."

Then, the NAE official added, the Catholic Church initiated a move to get the hearings called off. Certain Protestant and Jewish leaders were asked to add their signatures to a request that the hearings be cancelled. But before this was possible the subcommittee, fearing that it would only lose friends without influencing people, announced that the hearings would be postponed. Several days later the hearings were called off altogether. Added Taylor:

"So the religious freedom hearings have been locked out for the time being. And it is certain that whenever the possibility of hearings on the first amendment reappears on the horizon,

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the menacing finger of political expediency will point backward to the unsuccessful attempt of the Henning's Subcommittee on Constitutional Rights.

"The basic issues involving separation of church and state will be returned to the political closet of non-discussion. But free debate of issues like this has been the foundation of American freedom, so the people of the United States should begin to see that the constitutional principle of separation of church and state is in danger."

And that's how Cock Robin got killed. If you have any questions, write your Congressman. Or better still—try writing Thomas Jefferson. You'll probably get a more satisfactory reply. At least he didn't believe there was any danger in the free discussion of the issues that beset America.

Eighth Workshop for Writers

TOP NAMES in Christian journalism—Radio's Eugenia Price, Tract's Clyde Dennis, Magazine's Dorothy Haskin, and Sunday school literature's Bernice Cory—will be featured at the Eighth Annual Christian Writers Conference.

Meetings will convene in the Chicago offices of Christian Writers Institute. Dates are January 26-28.

Subjects include juvenile and adult fiction, how-they-did-its, poetry, puzzles, fillers, idea-getting, Sunday school lessons and picture stories.

Prizes will be offered for best fiction and non-fiction submitted in the annual contest. More than 100 writers and would-be writers are expected to attend.

Sabbath Keeping Pays Off

ELWIN BOICE, gas station owner in Los Angeles, was told that he would go broke if he closed up on Sunday. He disregarded the warnings and posted a sign, "Closed Sunday. Six days thou shalt labor. See you in church.".

Reports Boice, "Business and profits have increased."

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"Six days Thou Shalt Labor."
SEE YOU IN CHURCH

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BOICE REJOICES
Weekday business booms.

A retired businessman found his usefulness wasn't ended yet. Now he's his

Pastor's Right-Hand Man

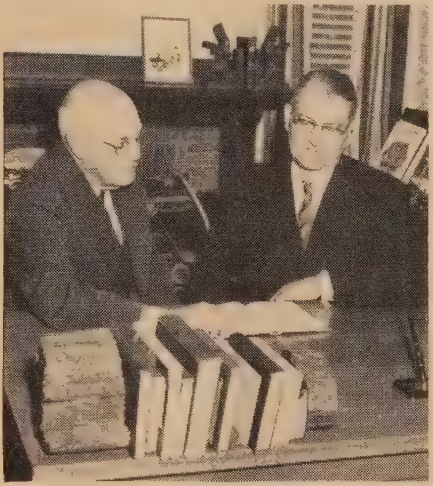
Photo by Davidson Studio
Blake and his former pastor discuss the work.

EVERY MONDAY the doors of the Brockton (Mass.) First Baptist Church are wide open. Inside is pleasant-faced Percy H. Blake, age 72.

Blake, a retired direct sales manager, acts as pastor's assistant.

Last year Blake made 800 visits besides handling an assortment of other church duties.

When Blake began calling four years ago, many names on the membership list were strange to him. He visited them dutifully. One time he climbed to the third floor. The woman he wanted to see met him at the kitchen door and talked with him there.

Next time he called, she invited him into the kitchen.

The third time, he brought a booklet and a Scripture calendar. When he left, she came to the stairway and said, "You will come again, won't you?"

His telephone rang one evening. The voice on the line said, "My father wants to know if he had said something that offended you when you called on him."

It had been two weeks since Blake had called on the elderly sick man. He was expecting another call.

This started Blake thinking. Other men were free. They could call on this man to supplement what the pastor and he could do. Several men went.

Out of this experience grew a plan. Blake arranged for persons who were free to do so, to call on those who needed friends. Finding the people congenial, the visitors went back again and again.

When the pastor called Blake into his office four years ago, Blake didn't know all that would come, the work and the service for the Lord. The pastor's request sounded simple: "In six years of my pastorate, there are many homes I haven't been able to visit. Could you put some calling into your program?"

The two decided on a reasonable amount of time. Blake would be paid what Social Security would allow him to earn.

But Blake's work grew. The pastor had wanted to start some study groups, but he didn't have time. Blake did.

They divided the city into eight sections, each one with a promoter and a leader. Each group met in homes on the same night and studied. Eighty persons made up the groups.

Next came an opportunity to assist the new director of Christian education. They wanted to know how church school members felt about the Christian education program. Blake hadn't forseen this phase of calling.

So, like Topsie, the work "just growed." His growing familiarity with the parish was used to good advantage in the promotion of church programs.

He built a list of non-members associated with the church through church school, Women's Society, or regular attendance at services. This list became a basis for a home-evangelism effort.

When the pastor who started this lay-assistant plan resigned, a retired pastor offered to conduct Sunday services.

The committee-in-charge said to Blake, "You know more about the church and its program than anyone else. Carry on between Sundays."

He did—for three months. He referred to committees the matters that belonged to their special fields. He made the calls in hospitals and homes. He completed plans and carried through a four-week school of missions in cooperation with the committee in charge of such work. The every-member canvass was conducted as usual.

And the new pastor sealed that usefulness when he asked Blake to continue in that capacity.

Blake helped the pastor become ac-

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quainted with the church. For months he attended committee meetings with the pastor to supply needed details.

Blake is looking forward to even more useful times. He wants to see his own church continue to grow, but he'd like to acquaint other churches with the advantage of having a stable lay assistant. Only a willingness to be useful is needed, he says.

He smiles as he says, "There is a sense of satisfaction for a retired person to find such a field of usefulness. The cost to the church is low and yet it provides the worker with a helpful income. The spirit of pioneering in starting a new work and seeing it develop into something worthwhile and acceptable to the group brings a thrill that cannot be described."

And the church without a regular assistant pastor rejoices as greatly in the discovery of the "worthwhile and acceptable" worker.

Manila to Michigan

BY RADIO and telephone Methodists of Schoolcraft, Mich., heard Missionary Dick Hillis speak directly from Manila, Philippine Islands.

A ten-minute telephone call had been arranged for Sunday, Sept. 11, at 8:00 p.m. In Manila it was Monday morning at 9:00. Rev. Hillis, director of Orient Crusades, was visiting their Philippine field.

The call was placed at the beginning of the service. This gave telephone operators time to make proper contacts. The service continued as usual. Rev. Milford E. Bowen, Jr., pastor, preached. A tape recorder was ready to record every word. A public address system, connected to the telephone, would let the congregation hear both sides of the conversation.

The telephone's ringing stopped Bowen short. On the other end of the line was Manila, and Dick Hillis. Hillis pleaded with the Schoolcraft listeners to pray for spiritual needs of the Orient. He pointed out the lack of missionaries and the pressure of communism as well as the need for sacrificial offerings.

Was it worth it? Maybe it can't be evaluated in dollars and cents, but it was a spur for missions that the Methodist Church of Schoolcraft, Mich., will never forget.

Not Snooty

SANDUSKY Episcopalians just wanted to explain themselves, that's all. In a quarter-page newspaper ad the fashionable 120-year-old Protestant Episcopal church in Sandusky, Ohio, told readers they weren't "snooty" or "exclusive."

Grace Episcopal Church, whose

membership includes the mayor and other prominent citizens, was advertising the new "family service" at 9 a.m. It invited parents to bring their children to the service.

No Pounding at the Gates

PASTOR T. C. Nelson, whose Washington, D. C., church is parked in the middle of a Negro neighborhood, is disturbed. But not for the reason you think.

He's disturbed because "there has been no pounding at the gates" by Negroes. So his church—the Augustana Lutheran Church—is going after them.

Visitors will call at every home, white and Negro, within a one-mile radius of the church.

The church also set Washington denominationalism on its ear last year by taking in the first Negro member. Until then only three small Protestant churches—Unitarian, Ecumenical, and Friends—had admitted Negroes.

Nelson, who is married to the sister of Judge Luther W. Youngdahl of the District Court, feels that the particular mission of his church is to serve the transients which abound in the neighborhood. "We must make our church a friendly family church that seems like home."

Pastors' Lost Week End

IN WILLMAR, MINN., there is a state mental institution. Last August, patients were startled, then delighted to find 12 calm "patients" sit down in their midst.

The twelve ate what the rest of the patients ate; sat when they sat and followed the routine and actions closely. They volunteered information only when the psychotics and alcoholics asked them who they were. The first one who asked got a jolt:

"We're Lutheran ministers and seminary students" was the answer.

After spending a full day as a "patient," each of the twelve begin observing five or six mentally-ill patients to become acquainted with their problems.

What's it like to be a patient?

"Extremely boring," answered one seminarian.

All went to the institution as part of a training sponsored jointly by Luther Theological Seminary, St. Paul, and the Lutheran Welfare Society of Minnesota, with headquarters in Minneapolis.

The whole course is 12 weeks. Half of it is spent in the mental institution. The rest of the time the pastor students spend at a general hospital.

The idea: to help them deal with some of the people they'll meet up with out in the world and help the pastors overcome their own fear over meeting mentally ill people.

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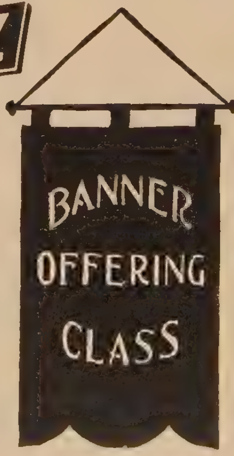

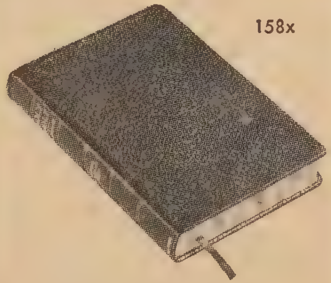
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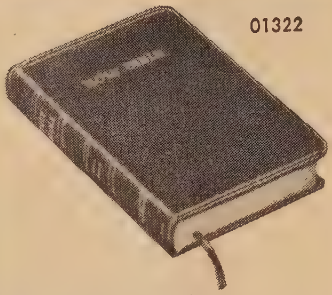
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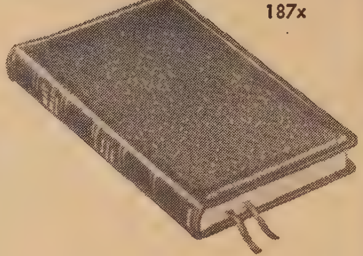
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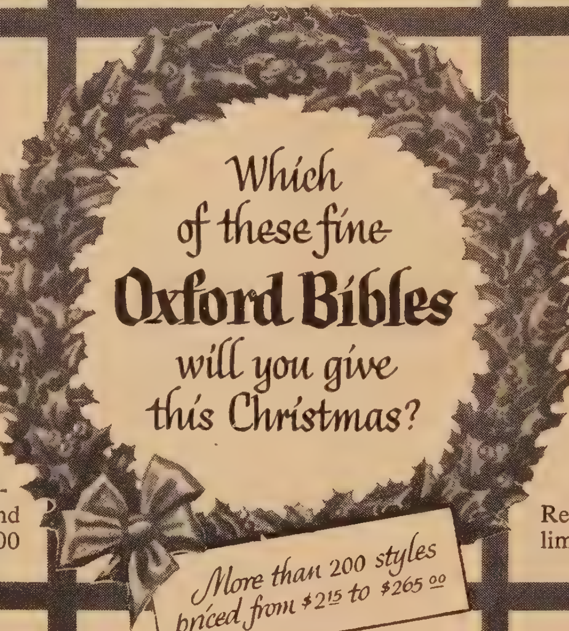

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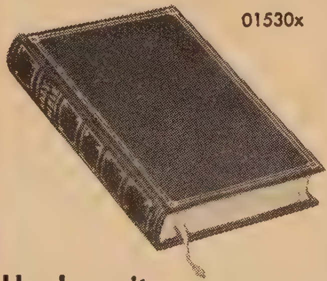
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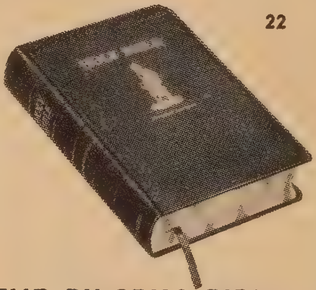
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Christmas Book Guide

● Dr. Lloyd Kalland, review editor and lecturer in the Philosophy of Religion and Practical Theology at Gordon Divinity School, is highly regarded among evangelicals for his thorough, dependable and pithy book analyses. He is ably assisted by outstanding reviewers, experts in various fields.

HOW MANY books have you bought in the last 12 months? Chances are, if you're average, you've bought more evangelical books than you have in any previous year of your life.

That's because Christian books are becoming popular, not only with conservative Christians, but with the unsaved as well.

And that makes books a number one gift item on your 1955 Christmas gift shopping list.

Probably there are at least a half dozen books you wish you had in your library. No doubt, your pastor, Sunday school teacher, relatives and other friends are wishing the same thing. By giving them a book, you'll be giving them the gift they want the most.

To aid you in your book selection, Christian Life Magazine presents a run-down of outstanding books of 1955. This list does not aim to be comprehensive.

Many more helpful suggestions may be obtained from your local Christian bookseller.

For Boys and Girls

GOD LOVES ME: Devotional Thoughts for Boys and Girls. By Elizabeth B. Jones. Warner. 46 pages. $1.75.

Each story relates to God's goodness shown to His people and is vitalized by a beautiful photo-picture. This large book (pages measuring 8½ x 11 inches) will be treasured by all youngsters six to nine years of age.

THE GREATEST GIFT. Picture Stories of Jesus. By Mary Miller. Illustrated by Harold Copping. Revell. 127 pages. $2.50.

With artistic drawings accompanying each of 56 simply-told biblical stories this book is one of the finest examples of what today's evangelical press is doing for our children. Children ages 6 to 10 will particularly enjoy this book.

I CAN TELL GOD THINGS. By Robbie Trent. Illustrated by Pelagie Doane. Broadman. 45 pages. $1.50.

There are 31 devotional readings plus Scripture verses and a prayer for each in this illustrated book. Useful for children ages 6 to 10 years.

THE STORY OF JESUS FOR BOYS AND GIRLS. By Dena Korfker. Zondervan. 89 pages. $1.95.

Author Korfker is widely known for her *Questions Children Ask* and *My Bible ABC Book.* In this latest volume she relates the story of the life of Christ and ends with a brief on the second coming. Youngsters, ages 4 to 8, will be attracted to this rich-looking book.

CATHY AND CARL CAPTURED. By Dorothy Johnston. Scripture Press. 104 pages. $1.50.

Junior-age youngsters will thrill to the reading of this *Cathy and Carl* adventure. This is but one in the series; each entry is filled with he-man trials—even Indians and westward-ho hardships are encountered. Girls as well as boys will enjoy these adventure-Christ-exalting stories.

JUNGLE DOCTOR. By Paul White. Eerdmans. 118 pages. $1.50.

Each book in this "Jungle Doctor" series is a swift-moving missionary venture based on factual experiences of the author, a medical missionary in Africa. Boys and girls, Junior and Intermediate age, will be challenged by these action-packed stories.

OUTLAW. By Bernard Palmer. Scripture Press. 75 pages. $1.

Golden Boy, the strong Palomino horse-hero, is very much in evidence in this galloping story. Author Palmer never fails to ring true with the Christ-exalting message, even when hard-riding cowhands are in the story. Especially for boys and girls, ages 8 to 14.

For Teen-Agers

'NEATH TEXAS STARS. By Yetive H. Dean. Eerdmans. $3.

Teen-age girls will be interested in this strange romance. It carries a telling message too.

TWO STRIKES ON LEFTY. By Joseph A. Moore. Wilde. 224 pages. $2.50.

Both boys and girls will gladly follow Lefty Tarbin as he climbs from the bush leagues to the majors. There is something of a thrill in this tale of success.

BORDEN OF YALE. By Mrs. Howard Taylor. Moody. $.69.

HUDSON TAYLOR'S SPIRITUAL SECRET. By Dr. and Mrs. Howard Taylor. Moody. $.69.

The missionary call has been taken seriously by few men more consecrated to Christ and the proclamation of His written Word than were Borden and Taylor. Even though the labors of these two men overlap at few points, both were sold out to their Savior. These two books are challenging messages for young people.

For Sunday School Teachers

THE STORY OF MARTIN LUTHER. By Anna Katterfeld. Eerdmans. 90 pages. $1.

RECENT BOOKS

THE CHRISTIAN EDUCATOR'S FILE

compiled by Violet C. Carlson

A most complete and orderly arrangement of papers and helps for the Christian educator. It is really a condensation of "A Comprehensive Christian Educator's File" with many unique ideas added. Ideal for Bible school teachers, college teachers and all interested in Christian education. 367 pages, double column, with pages punched for use in loose-leaf notebooks.
$5.95

SPIRIT OF LIFE

by Tom Rees

Foreword by Rev. Alan Redpath, A.C.A., pastor of Moody Church. This is a series of practical, devotional Bible readings, presenting the Holy Spirit as a real, living person to the modern Christian, and is designed primarily for the new convert.
192 pages, cloth, $2.50

To Every Man an Answer

by Richard H. Bube

The late Dr. C. Norman Bartlett of Moody Bible Institute faculty said: "I know of no work that so satisfactorily proves the great doctrines of the Christian faith from Scripture alone. The actual quotations, rather than just the Bible references, will serve a real purpose."
510 pages, cloth, $5.95

MISSIONARY HEALTH MANUAL

by Paul E. Adolph

Written by a former medical missionary to China for those who cannot promptly consult a physician because of the barriers of time and space. *Cloth, $3.00*

The Return of Jesus Christ

by Rene Pache

For all Christians today, certainly there is no more important subject. Dr. Pache is the principal of Emmaus Bible School of Lausanne, Switzerland, and is known throughout evangelical circles in Europe for his wise leadership and sound scholarship.
448 pages, cloth, $4.95

An Introduction to the Study of Christian Missions

by Harold R. Cook

While written primarily as a textbook for a course in Missions in colleges and Bible institutes, it is also of great value to pastors, missionary chairmen, and anyone with a love for missionary work.
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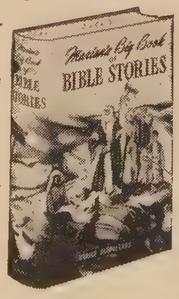

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Mainly for young teachers, this book is one of keen interest. This fictionalized biography was first written in the German language, and in its present English form teaches an important message in a painless manner.

1,000,000 DELINQUENTS. By Benjamin Fine. World. 377 pages. $4.

The author by thorough research and rather keen analyses has written a book about the critical problem of juvenile delinquency. Court scenes, jail and detention home interviews, interpretations of authentic material written on the subject and other sources supply data found in this crucial book. Any Christian dealing with children and the youth of our land ought to read this book.

THE SPANISH BROTHERS. By Deborah Alcock. Moody. 352 pages. $3.

This reprint, rewritten and condensed, is a moving tale imposed upon the true backdrop of the terrible persecutions suffered by the Christians in 16th-century Spain. The book is rich in illustrative material and is a work to cause serious reflection.

HALLEY'S BIBLE HANDBOOK. By Henry H. Halley. (Twentieth Edition—1955). Halley. 956 pages. $3.

This popular Bible handbook now contains Halley's *Best Bible Verses* and continues to be one of the best selling Christian books aside from the Bible itself. Between these two covers is nothing short of a biblical library in miniature.

MISSION ON MAIN STREET. By Helga Bender Henry. Wilde. $2.75.

This story is about a city mission which was host to 328,822 persons and claimed no less than 4,534 of them for Christ during 1953. The Union Rescue Mission of Los Angeles is the scene from which the experiences related in this book have been gleaned. Fascinating and soul-uplifting.

THE BURDEN IS LIGHT! By Eugenia Price. Revell. 224 pages. $2.50.

In these pages is the authentic story of a transformed pagan. Writing about herself, Miss Price reveals in a homey way how her life soured when she was a lost sinner and how God sweetened her when He redeemed her. The author has been writer-director-producer of "Unshackled," the widely known program sponsored by Chicago's Pacific Garden Mission.

THE BIBLE SELF-EXPLAINED. Moody Press. 2348 pages. $12.95.

The whole Bible, almost verse by verse, is joined with cross-reference verses, each of which is printed in full. This makes for a large, bulky book, but at the same time an exceptionally valuable one as a time saving work. Recently reprinted.

For Bible Students: Pastors, Teachers and Laymen

CHRISTIANITY THROUGH THE CENTURIES. By Earle E. Cairns. Zondervan. 511 pages. $5.95.

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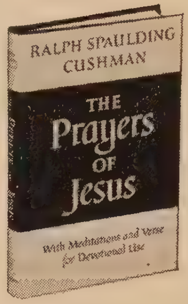

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For the first time in recent years an author has tried to write a readable text on Church history which may be understood by college undergraduates and interested Christian laymen. This work presents itself as a commendable work, a source book for anyone not interested in particulars and minute research.

I AND II THESSALONIANS. By William Hendriksen. Baker. 214 pages. $4.50.

Here is a fresh study of these two important New Testament books. Dr. Hendriksen gained substantially in scholarly recognition with the publishing of his two volume commentary on the Gospel of John; this present volume is authored in the same excellent vein. There is here a fine blending of scholarship, biblical understanding and simplicity of expression.

IN THE ARENA OF FAITH: A Call To The Consecrated Life. By Erich Sauer. Eerdmans. 188 pages. $3.

Receiving his basic thoughts for this work from Hebrews 12, Author Sauer with spiritual grace, unusual orderliness and theological point sends to the American public a choice narrative on the deeper life theme.

THE PASTOR'S HOSPITAL MINISTRY. By Richard K. Young, Broadman. 139 pages. $2.50.

Ministers to the sick will be vitally interested in this new book. The author is Director, Department of Pastoral Care, North Carolina Baptist Hospital.

THE UNCHANGING COMMISSION. By David H. Adeney. Inter-Varsity Press. 94 pages. $1.50.

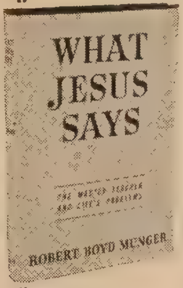
The present task of the missionary plus his motive, work and goal are considered with much passion and clarity of thought in this small but potent work.

20TH CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. 2 Supplementary volumes. Editor-in-Chief Lefferts A. Loetscher. Baker.

These two volumes are epic making in their bringing up-to-date the famous *The New Schaff-Herzog Encyclopedia of Religious Knowledge.* In these two new volumes are articles in the fields of Bible History, Church History, Theology, Bible Biography, Religious Biography, Geography, Archaeology, Missions, Comparative Religions, Sects, Denominations, Schools, Beliefs, Customs, Movements and Religions.

THE CHRISTIAN VIEW OF SCIENCE AND SCRIPTURE. By Bernard Ramm. Eerdmans. 368 pages. $4.

One of the most controversial books to come from the evangelical press in years is this stimulating volume penned by Dr. Ramm. Evangelical scholars may be critical of some of the books pronouncements but all must be aware of its issues in order to be informed regarding the latest in theological-scientific thought. Every church, Christian school, seminary and pastor's study should have this volume within easy reach.



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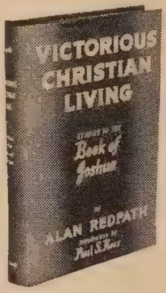

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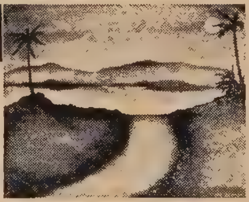

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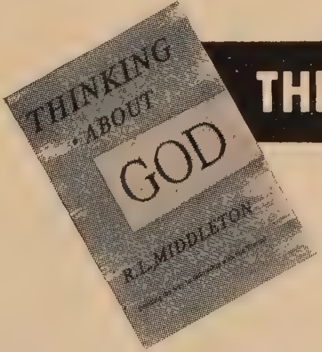

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American Bible Society photos

Sounding like the Tower of Babel, prospective missionaries learn new sounds and put Vietnamese words together, mimicking a tape recorder.

New Slant on Language Learning

- Jolt for every missioner comes in learning the language. The job is arduous, frustrating.

- Now an intensive course clues candidates on how to learn simplifies speaking any language.

ONE of the first shockers that jolts the casual student of missions is that many missionaries with years of experience can't talk.

Sure, they can speak English, but after maybe a score of years they have mastered only a rudimentary knowledge of their mission tongue.

But what would you do?

You sit at a little desk facing a language teacher in a strange land. You're a little afraid but nonetheless determined.

Between you and the national teacher lies a language book, designed for teaching small children. And you and your teacher go over and over the simple syllables. But you just don't seem physiologically equipped to form them.

Now weeks have passed. By this time you've picked up a few greetings—hello, goodbye—but little more.

You've spent six hours a day cramming the same nonsense syllables and useless vocabulary into your head. Sometimes you are given such a masterful sentence as "The car goes honk-honk."

Instructor Smalley listens as students drill on pronunciation in closing night exercises.

Instructors try to make contact without language.

The Best Gift of All!

Africa is a needy continent today. Men and women are hungry for the best gift that God has given to them: the Word of God.

WE KNOW THAT THERE IS

". . . a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11)

AND

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4)

"The Lord gave the Word, great was the company of those that published it." *(Psalm 68:11)*

This is the task of the S.I.M. Will you help us give them the Word of God? By gift, by prayer, and by the consecrated work of His chosen workers, the great continent of Africa can hear the Words of the Lord. The darkness of paganism, a divisive nationalism and Mohammedanism can all be illuminated by the Word of God and the knowledge of Jesus Christ

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This is it: spend three months learning to pronounce, six months studying grammar and reading and memorizing vocabulary, and 18 months reading, writing and preaching.

Not bad, except that according to linguistic experts you don't learn to talk that way.

The results of the method bring tears of frustration to the learner and boredom to the teacher.

This, according to William Smalley, of the American Bible Society, is pretty typical.

Fortunately, today, missions are starting to do something about this shocker.

One way is by the setting up of a missionary language-training center like the Armed Services had in World War II.

Most missionaries do as well or better in nine months at such a center as they would do in two or three years of language study on the field.

Another way to lick the language villain is by enroling at a place like the Toronto Institute of Linguistics.

Here you won't learn a language, but you'll learn how to learn one.

This year more than 40 enrolled at TIL, held at Toronto Bible College. It was conducted for one month last summer, sponsored by Canadian mission boards.

The course gives a future missionary an idea of how language works and prepares him for what he might meet.

Here's a typical day—chapel at nine, then three morning classes with a coffee break sandwiched in.

The first class is usually tone drill, played by tape recorder. Students get used to hearing languages of Africa, East and Southeast Asia.

The next hour may be centered on language structure. Simple problems

After drill, students converse in simple Aymara.

AFRICA AWAKES!

Across the **Dark Continent** . . . has come the gray dawn . . . civilization, education . . . nationalism, communism . . . and bright rays . . . of gospel light . . . The C. and M. A. alone . . . has 190 American Missionaries in Africa . . . stations, schools, evangelistic tents, motorized missions . . . in Soudan, Guinea, Ivory Coast, Congo, Gabon . . . but many millions . . . still lie in dense darkness! . . . fetishism and witchcraft . . . ignorance and superstition . . . YOU can help to speed the day of salvation.

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are drawn from all languages—Swahili, Aymara, Japanese or English.

Another class hour may be Vietnamese practice assimilation. In other words, students knuckle down to learn Vietnamese as if they are to learn it for keeps.

The afternoon is split into two sessions. The first concentrates on phonetic drill. Small groups hash over the strangest of foreign sounds.

The last hour is a lecture hour. Students listen to talks on anthropology, language-learning techniques, literacy and communication.

Last summer during the last week, Dr. Eugene Nida, honorary TIL prexy, discussed how to get the message across and how to see people's problems through their own eyes.

TIL's staff included Ellen Ross, Latin American linguistics specialist; Dr. and Mrs. William Smalley, linguistics experts from Southeast Asia; and Dr. C. Douglas Ellis of Northern Canada.

TIL differs from its more famous linguistics big brother, Camp Wycliffe Summer Institute of Linguistics, in that TIL specializes in written languages, Wycliffe in unwritten languages.

And as mission boards become aware of what's going on at Toronto, one of the biggest mission problems may be solved.

Gamaliel to Produce 'Pauls'

INDONESIAN CHRISTIANS can now sit at the feet of Gamaliel, thanks to the China Inland Mission.

Gamaliel University, opening this fall in Djakarta, Indonesia, serves Chinese who speak only English and their own language and thus cannot enter the Indonesian language universities.

Paper Slaps HOXO

OUCH!

The knuckles of HOXO, evangelical radio outlet in Panama, were sharply slapped recently by a Panama City paper.

The reason: alleged interference on the air waves.

Stated the *Panama Star & Herald*, "Our squawk is that they are so powerful as to swamp our favorite stations completely . . . The other gripe is concerning the powerful religious campaign, both in Spanish and English, being conducted largely by radio in this country."

Answered Station Manager Art Zylstra, "We are actually one of the weaker stations in Panama and interfere with the reception of no other stations except within 100 yards of our antenna."

It appears that the Gospel has some foes in Panama.

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The price of the Scroll is $1.50, and THE CHOSEN PEOPLE is $1 a year (published October through May). Mr. Cohn's autobiography is 50 cents. Send us $2 and we will mail you ALL and enter your name for a year's subscription for THE CHOSEN PEOPLE; if not satisfied, we'll return your money without a question.

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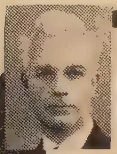

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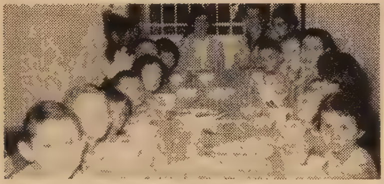

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Missionary photo arranged in prayer-room gallery; 28 missionaries in 13 countries are supported.

Keeping Missions Before the Church

A Seattle pastor plugs missionary interest with simple gimmicks throughout building.

PASTOR Forrest E. Johnson is mission spirited. He wants his flock at Seattle's Tabernacle Baptist Church to be mission spirited. And they are.

In 1954 they came up with more than $25,000 to support 28 missionaries in 13 countries. Another couple is ready to leave now. Thirteen young people are ready to train for foreign service.

How does Johnson whip up this enthusiasm? He uses object reminders.

A visitor entering the church can't help noticing the large revolving globe in the vestibule. Pictures of the church's missionaries skirt its circumference.

The host or hostess to the visitor enthusiastically fingers a jagged line around the world. It touches TBC's interest points. At a glance the visitor can spot contrasts implied between Continental France, Africa and tropic-isle New Guinea.

In the prayer meeting room, Johnson has set up a foreign service gallery. Thirty large, framed missionary portraits hang on one wall. These are arranged checkerboard fashion at easy-to-see eye level.

The church mimeograph helps spark interest in missions. Monthly financial statements go out to those requesting them. Every four months an eight-page "Missionary News" bulletin is mimeographed, bound into an attractive cover and mailed to the membership.

Church letterheads flashing TBC's motto, "We major in missions" help broadcast its enthusiasm.

The women's circles do mission sewing regularly. Each new candidate and furloughing veteran receives this handwork. The women also handle mailing of Christmas gift parcels to those on the field.

Largest offering of the year is received on the Sunday before Christmas. A special appeal is made for one or more mission needs. These usually have been recommended by the missionary committee which continually studies TBC's foreign program.

Johnson posts on church bulletin boards lists of equipment needs for new candidates about to go out. He urges his members to sign up to supply an item or two.

The equipment is given to the missionary-to-be at a "shower." This is not just a social event. It's a practical method of teaching church members what is essential in a missionary's gear.

At Tabernacle Baptist Church the average layman knows mission needs from A to Z. The church plant there reminds him.

Saigon's Need

SAIGON responded well to the first sustained evangelistic campaign in Viet Nam's history. During three weeks of meetings, sponsored by the Christian & Missionary Alliance, more than 300 accepted Christ. Instrument was Dave Morken, who remarked, "There's no city in the world with such need and where there are so few to minister to that need."

CHRIST CAME TO THEM TOO---

ON THAT FIRST CHRISTMAS

Five of the children at the Dong Sung Orphanage supported by I.G.L. in Pusan, Korea

The only joy thousands of boys and girls in Korea and other parts of the world will know this Christmas is through the thoughtfulness of you who have been so faithful in your gifts and prayers.

In your Christmas giving this year please remember the boys and girls in Korea and other countries who have no dads and moms to give them the affection they so much need.

Your gift, small or large, will help bring Christmas joy to some loving child—may bring salvation to some hungry soul.

The International Gospel League is helping to care for over 300 orphans in her various orphan homes in Korea, India, and Africa. Thousands more are waiting for someone to care for them, and can only be taken in as more funds become available.

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Missions

Merry Christmas, Doc

IT LOOKS like Dr. Chester Schneider will get his Christmas present—a brand new hospital in the heart of Alaska.

But it hasn't been easy.

It all started in the kitchen of the Rev. Vincent Joy, director of the Central Alaskan Mission. Minor operations were performed on a kitchen table.

Next step was a 27-foot trailer, which Schneider quickly converted into a hospital, too. It came on loan from a highway construction supervisor.

Schneider next served his 200 mile clinical circuit out of an 11 x 11 cabin office.

But a hospital seemed out of the question. A re-evaluation of costs boosted funds needed by $30,000. Six months later, last July, the territorial and federal legislature okayed sufficient funds.

And latest word from Central Alaskan Missions is that Schneider will have a 12-bed hospital, complete with out-patient, X-ray, surgical and maternity facilities by Dec. 25.

Why Rio Negro Grows

IF YOUR CHURCH runs out of ideas, take a trip down to the church at Rio Negro in the Andes mountains of Colombia. You can fill a notebook with ideas.

Note its young people, numbering 20. They have 40 homes which they visit once a month, holding meetings. They go in teams of two, one leading the meeting, the other speaking.

One night during such a meeting, the government inspector surprised them. He announced, "If you have another meeting, you will be fined 50 pesos."

Undaunted, the young people decided to have bigger meetings and ask each one to bring a peso.

The next time there were 53 people with 53 pesos, awaiting the arrival of the inspector.

Prayer meeting night is the big night at Rio Negro. That's the night everybody comes early, mends the roof, cuts weeds, fixes fences. Then they eat together and have prayer meeting.

Persecution? Last spring the church-sponsored school was closed down.

Its teacher, one of the Rio Negro group, was recently slashed to death.

But the following Sunday, a witness of the attack came to the Rio Negro Church to accept Christ. That's why Rio Negro is going and growing on.

Reds Trounced in Cameroun

ROUND ONE wasn't too pleasant (See Missions, Sept. '55). But an American doctor told recently of the solid trounc-

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2. Medical program
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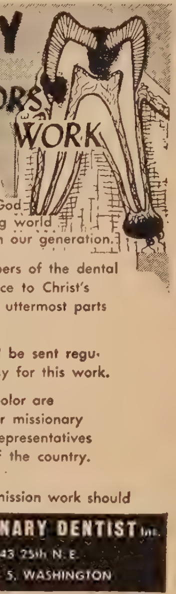

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C. P. Klaassen photo

RIO NEGRO'S SPUNKY YOUNGSTERS

Persecution, prayers & progress.

ing Communists took in subsequent meetings.

The bout was in Sakbayeme, French Cameroun, where a Communist-backed labor union infiltrated a mission hospital. The unionists called mission doctors "murderers" for closing the hospital.

Union chiefs complained to everyone, including the United Nations. The mission was sued in labor court. Presbyterian medics Dale Foster and V. A. Reihmer were in the thick of the unpleasant affair.

"But the more we prayed about it," Foster says, "the more clearly was it revealed that this was not just a question of a labor union, but of a struggle between the forces of Christ and Satan for the minds of men."

The court verdict: the missionaries were freed and the unionists roundly berated

Today, after "a general housecleaning, a purging and a purifying" the hospital reopened.

The unionists? The president and secretary are now in prison. Two other ringleaders now await trial for receiving stolen mission property.

Foster recalls, "Sakbayeme was a testing ground for the mission, the Communists and the Africans. The Lord won a victory there."

Church in a Jail

HOW FAR can you carry the idea of indigenous missions?

For a long time the church at Port Barrious, Guatemala, was holding meetings in the local jail. Then the prisoners rose up. They wanted to hold their own meetings.

Today a church with 50 charter members is going in the jail. The pastor is a converted murderer. Latest convert was a prison official.

And authorities have a model bunch on their hands.

How is your empathy at Christmas?

"EMPATHY" *is the ability to put yourself in another man's place. Of our Saviour Himself it was said: "In all their afflictions he was afflicted."*

Put yourself in the place of this Jewish Christian in Germany (we quote from our missionary's letter.)

"We have just been through the deep waters with one of our believers, the father of four children, a custom official, who lost his position because he is a Jew. This brought on a nervous breakdown. His situation is desperate. Only the Lord can help. This is one of our urgent prayer needs."

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We plead with you for children in our Orphan Home to make their Christmas joyful. Needy brethren of our Lord in the Holy Land, in Europe and other places where our work extends are in distress. Pray for them this Christmas. Concentration Camps shattered the lives of many who lost all and now are elderly. Shall we forget them this Holy season? Send your gifts to help all these in distress as soon as possible and may God bless you.

To know of our needs please read these quotations.

"We are caring for 45 undernourished children just now. We are so grateful for your loving support of them."

"My husband has suffered a stroke. With our two children we are helpless immigrants in Israel. Your gift arrived in this time of great sorrow. Now we know the good Lord has not forgotten us."

Many Hebrew Christians are persecuted and abandoned by their families. We must shepherd and sustain them who frequently lose all to follow Christ. Please send your Christmas offerings soon remembering our Lord's words "Inasmuch as ye have done it unto one of the least . . ."

Rev. Jacob Peltz

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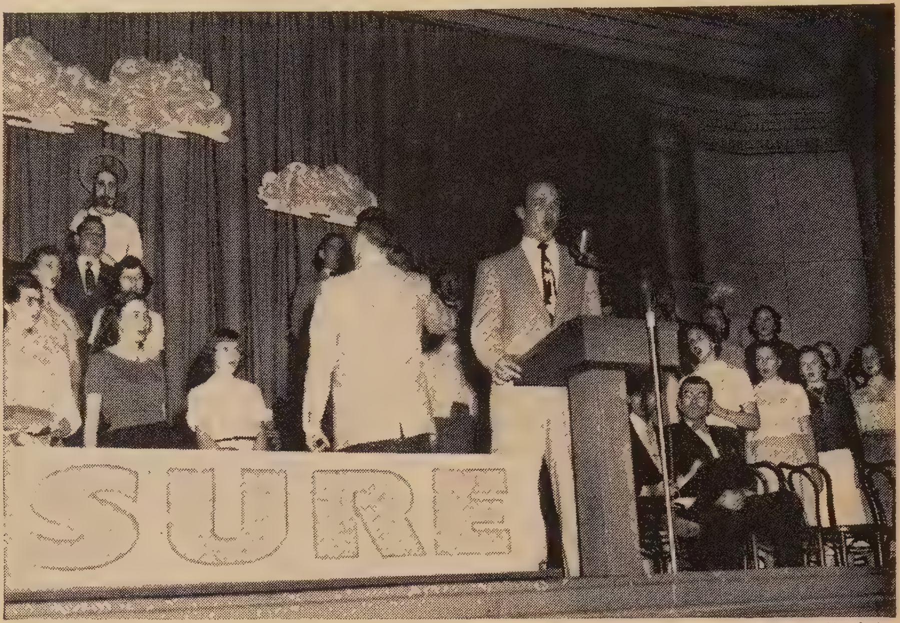
EVANGELISTIC CRUSADE

Where Teen-agers Take Charge

Memphis teens have the nerve to stage their own revival—and at Christmastime, too.



Christian Life photos

Young Rev. William Hall solos "Roll, Jordan Roll!" backed by Teen-agers for Christ choir.

WHO EVER heard of holding revival meetings at Christmastime? That's what a group of brash Memphis, Tenn., high schoolers tried in 1953.

Without a penny in anybody's bank and no adult financial backing whatever, a newly formed evangelistic group calling themselves "Teen-agers for Christ" rented huge Ellis Auditorium for a six-day revival. It was an outlay enough to blanch a banker, let alone a small band of part-time baby sitters, delivery clerks and news boys.

Amazed Memphis had to sit up and take notice. On the last night of the series 134 persons responded to the invitation. And when the cash was counted every bill had been paid and almost $1,000 was in the till for a prayer center building fund!

Teen-agers for Christ got off the ground in February of 1953. Sixteen-year-old Don Johnson, then a high school junior, became burdened for his unsaved classmates and gathered seven other teen-agers about him. They launched an early Sunday morning broadcast over WMPS, paying the bills out of their own earnings.

From the pioneer eight the Teen-agers have swelled to many more. They have started branches in other cities, too.

Undoubtedly a big factor in attracting teen-agers to the group is the fact that they run it themselves. Only adult control is the persuasive power of older advisors, which include Memphis pastors.

"Isn't this freedom from mature control a potential danger?" some conservative youth leaders ask. They fear youthful zealousness may lead the teen-agers off on a spiritual tangent. But under Johnson's leadership this pitfall thus far has been avoided.

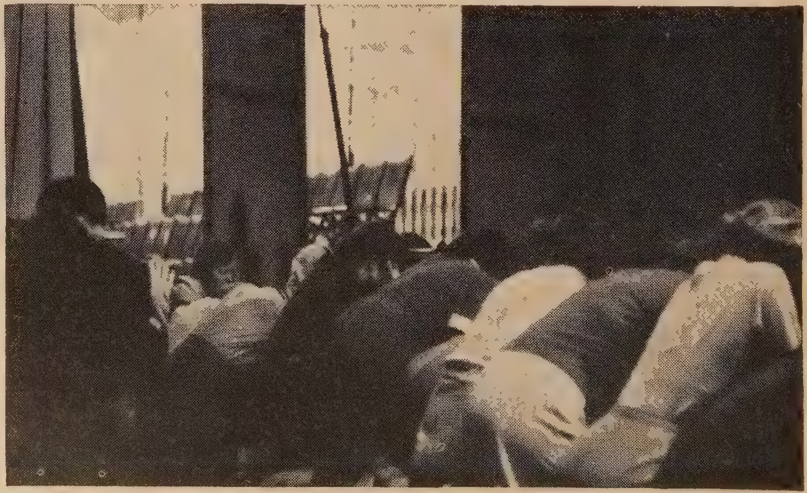
The smooth, casual organization of the group shows most strikingly during their Christmas revival, now apparently a fixture of the Memphis holiday season.

Weeks, even months, in advance song sheets are mimeographed, hand-out folders are prepared, workers assigned sections of the city for doorbell ringing. Each high school—city and county—is canvassed. Accent is on personal contact, and it seems to pay off handsomely.

"We couldn't afford any other method," a Teen-ager says.

In the revival services timing is extraordinarily good. Events may

Telephone wires hum with word of Christmas meetings.



Backstage prayer gatherings lay groundwork for preaching service during revival.

stumble haphazardly over each other all day, but from 7:30 p.m. on, little goes awry. At least, the slips never show.

Johnson's radio experience has made him perfectly at ease before a microphone. On the few occasions when he speaks loudly he leans away from the mike. When speaking softly he brings it within a hairsbreadth from his face. The "level" is an audio engineer's delight.

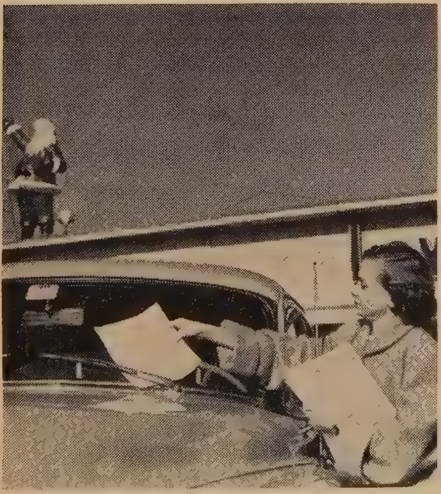
Johnson is casual of gesture. He has little of the dramatic gesticulation of, say, Billy Graham. Yet he can hold an audience enthralled. Take his sermon on the sure judgment of God, for instance. It's on Noah and the flood. As he describes that last sinner standing on the highest ground he can find as the waters steadily rise, every neck in the audience cranes to get above the swirling waters.

Johnson quietly presses for decisions, talking over the choir music background. He admits he has to watch a tendency to preach an after-sermon. He sometimes does.

Teen-agers for Christ is far from a one-man organization, however. Johnson is unquestionably the spark plug, but he has an impressive array of "side men." The musical talent is astonishingly good, and young Rev. Bill Hall is one of the few men anywhere who can make an appeal for money without spoiling the spiritual atmosphere of the meeting.

The Teen-agers have made the happy point of cooperating with local churches. They have slowly but surely wormed their way into the confidence of Memphis pastors.

It may be argued that Teen-agers for Christ is just another of those morning glory groups that blossom overnight and wither when lively leaders go. Perhaps so. But the Teen-agers are in full bloom now, and their fragrance sweetens the air.



Handbills on parked cars advertise meetings.

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TV Brings Record Results

CLOSED CIRCUIT television yielded more converts per capita in Billy Graham's Greater Toronto Crusade than did the large arena where he spoke.

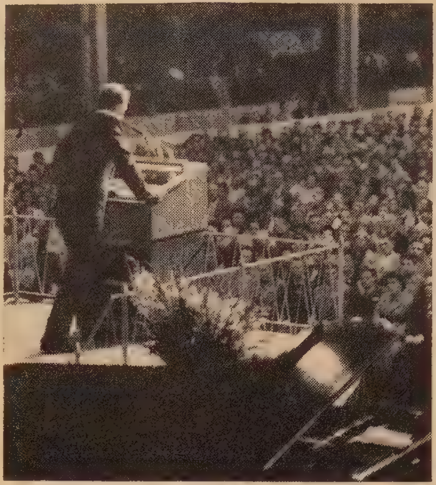
"The room is in semi-darkness," Billy explained. "People can see my face and concentrate on the message."

It was the first time Graham used closed circuit TV on this continent. Eight thousand persons, packed into the east annex, watched the evangelist on six eight-by-ten foot screens during the final (October 16) service. Twelve thousand jammed the main arena, and 8,000 more listened over loud speakers in the west annex.

The meeting was originally scheduled for the Canadian National Exhibition grandstand. But a blinding rainstorm sent it indoors. Two hours before the rally fire marshal's men closed Coliseum doors. Every seat was taken, every inch of standing room filled.

The Toronto Crusade, Graham's 37th, reached more people in the 30-39 age bracket. Usual peak is the 19-29 age bracket. And more of them (65 per cent) than ever before were already connected with a church.

Graham told Torontoans: "Your giving is the largest per capita of any city we have ever visited. . . . I don't know whether it's because you're richer or because you sacrifice more."



Tracey-Gilbert A. Milne & Co. photo

BILLY AT THE MIKE

Now Toronto talks about religion.

Commented Co-Chairman Douglas C. Percy, Canadian director of the Sudan Interior Mission: "After four weeks of evangelism Toronto can now talk about religion, sin and man's relationship to Jesus Christ without an embarrassed hush or scornful derision. Ministers have a new ministry; churches a new power and people a new vision."

Graham was reluctant to leave. He said if there had been time to make arrangements he would have been tempted to postpone his Cambridge University visit, which begins Nov. 6, and stay another week in Toronto.

He declared: "I believe this crusade has developed into one of the greatest we've ever conducted. There's the same driving spirit abroad that we encountered in England and Scotland."

Following his Cambridge meetings, the evangelist will spend a week at Oxford University.

He plans to spend about six weeks in India beginning in mid-January. Invitations came also from Hong Kong, Formosa, Japan and the Philippines, where he may stop briefly on the way back to America.

Recently the city of Philadelphia considered inviting Graham for a campaign. Survey by the Philadelphia Council of Churches showed "considerable coolness" toward the proposal in three member denominations.

CBMCI Goes to Woike

NEW PRESIDENT of the Christian Businessmen's Committee International is Richard L. Woike of New York.

Woike is Sunday school teacher of a 250-member men's Bible class at First Baptist Church, Hackensack, N.J. He was elected at the 18th annual convention in Washington, D.C.

NEW BAPTIST TRAINING UNION MATERIAL

In Answer to Requests from Thousands of Baptist Pastors and Youth Leaders, Baptist Publications Announces the Release of A Brand New Training Union Material for Young People

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- Designed to encourage daily reading and study

The first quarter's material to be published is titled, "THIS I BELIEVE . . ." a study in Baptist Doctrines and distinctives.

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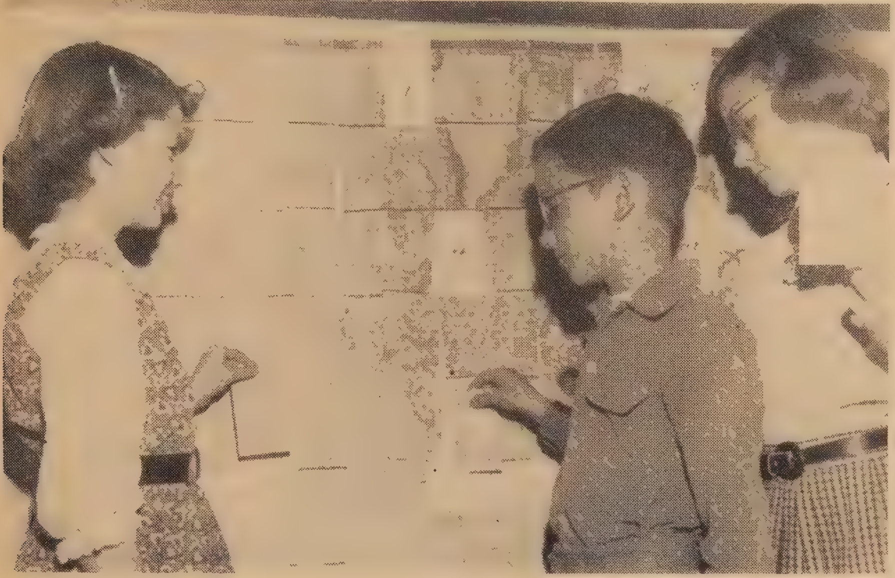

Photo by Catherine Brandt

Missionary giving took on world-wide scope for these St. Paul, Minn., Sunday school children.

Sunday schoolers are finding new blessing and inspiration at Christmas because they

Don't Forget Missionaries

THERE'S nothing cut and dried about Christmas giving at the University Avenue Congregational Church in St. Paul.

For more than ten years, the Sunday school, thanks to some ingenious planning by missionary chairmen, has been imprinting the true spirit of giving upon its members.

Last year, Missionary Chairman Caroline Jahnke came up with a brainstorm. She cut up a large map of the world into 3 x 7 pieces, pasted them on manilla envelopes, numbered each envelope and passed them out to Sunday school members. This was in October.

During the next two months each Sunday school pupil studied the chunk of map he got. He prayed for it and he saved money for it.

The first Sunday in December, the Sunday school pupils brought the envelopes back. Inside were cash Christmas gifts for missions.

At church, Sunday schoolers found a large bulletin board the same size as the world map. It was ruled off and the sections were numbered corresponding to the envelopes. As members came, they thumbtacked their envelopes according to number and the map was put together again.

Last year this Sunday school of 140 attendants gave $150 for Christmas gifts to missionaries. Appropriate gifts were selected for particular missionaries—something personal or needed equipment. Later "thank-you notes" were read to the group.

Another Sunday school loaded with missionary giving ideas around Christmas time is the Bertrand Bible Church Sunday school of Niles, Mich. Pastor Orlen Njus reports that individual classes plan special projects each year.

The Sunday school prays regularly for and gives faithfully to missionaries. Such groups as Rural Bible Mission, Moody Bible Institute, Bethel Children's Home and the Pacific Garden Mission are also remembered.

Last year members of one class purchased Christmas candy and a set of 1,300 Visser Bible slides for a missionary in Alaska.

The same class sent a tape recorder to the Bethel Children's Home, Jackson, Ky. Bethel's director taped his Christmas program and returned the tape to the class. Families in the church "adopted" children in the home and sent Christmas gifts.

Missionaries in Barbados, British West Indies, got a barrel of food. Other missionaries got clothing.

Juniors threw a party for two missionary families home on furlough. Each pupil bought a toy for a missionary child. Teachers included these toys with clothing purchased with group funds. This year the Intermediates are working on a similar problem.

The men's class gave food certificates to the area Rural Bible Missionary and

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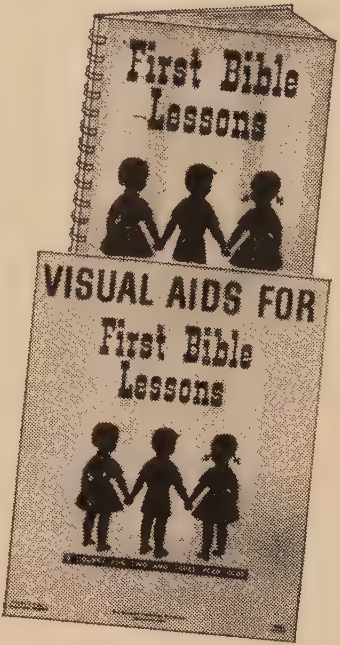

Creation	The Boy Samuel
David	Elijah
The Baby Jesus	A Friend of God
The Boy Jesus	Noah and the Ark
Jesus, Our Friend	A Little Boy Who Helped Jesus
The Baby Moses	Daniel, a Brave Man

Replacing the old Cradle Roll Lesson series, this new course also includes a full-color Bible story paper for every Sunday of the year, and a packet of visual aids.

The Teacher's Manual

A big 8½ x 11-inch book, spiral bound in shiny Kromekote. It contains songs, finger plays, activities, teaching suggestions, and handwork outlines, in addition to a year's course of Bible-centered lessons. This complete manual also outlines the chalk talk for use on fourth Sundays of each month.
No. 2861 .... $2.50

Teaching and Pupil Aids

VISUAL AIDS PACKET includes a full-color flannelgraph lesson, a cut-out lesson, and a Bible-art picture for each of the twelve lesson themes outlined above. No. 2661 .... $3.25 per packet

A delightful four-page **My Bible Story Paper** in full color for weekly distribution. Carries the Bible lesson over to the child's home life. No. 2660 .... 80c. per packet of 52 papers

Also available for use with this course are 4 construction paper books of things to make. Preschool Bible Activity Books Nos. 2436, 2437, 2438, 2439 .... 25c. each

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Wiggly Willy and the FLANNELBOARD

Wiggly Willie used to be the worst wiggler in Sunday School. He wiggled and squirmed, twisted and turned until his teacher was at her wit's end.
Then one Sunday she started using the MANUAL OF VISUAL TEACHING. As she told the story, she placed on a flannelboard the most beautiful pictures Willie had ever seen.

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to the Youth for Christ director.

Residents of the Berrien County Infirmary and a convalescent home in the area got little sacks of cookies, along with an attractive tract. Gifts of food were also sent to the Pacific Garden Mission and Moody Bible Institute in Chicago.

But missions at Niles aren't a once-a-year job. The Bertrand Sunday School, averaging about 400 in attendance, stresses missions throughout the year.

Beginners and Primaries support a leper child in Kano, Nigeria. Last year these departments contributed $104 to the general missionary fund.

The Junior department helps support Rural Bible Mission, whose missionaries work among the children.

Intermediate boys contribute five dollars a month for a missionary couple in the Philippine Islands.

The high school girls' class makes clothes and bandages for a dispensary for lepers in Africa and contributes monthly to the Rural Bible Mission.

Young married couples give monthly toward the support of a missionary family in the Belgian Congo, the middle adult group gives $58 a month to a missionary couple in Barbados, British West Indies, and the older adults give to four different mission fields.

To remind members of their missionary responsibility, pictures of the missionary supported by each department are placed in their assembly room. A large missionary map, with pictures of missionaries tacked around the border, shows where each missionary is stationed.

A one-week missionary conference once a year, sometimes twice, helps keep the people informed on missionary activity. Visiting missionaries about once a month, tapes, slides and letters from various fields keep those Sunday school pupils in the know about their missionaries.

Neither of these Sunday schools started with a big program, however. At first there was just teaching about God's plan for reaching those who do not know Christ as Savior.

"Any missionary program," says Pastor Njus, "must begin with the Word of God." He believes that through the Word people receive the love and compassion of God, which is the greatest motivation for missions.

Arizona Teachers Meet

SUNDAY SCHOOL will take the spotlight all over Arizona this month. Three conventions will be held successively in Tucson, Phoenix and Yuma Jan. 9 to 18. Contact man for the job is Pastor Clarence Gerig of the First Missionary Church, Phoenix.

Big Business in Berkeley

CHRISTIAN EDUCATION means big business to the First Presbyterian Church in Berkeley, Calif.

Last year a church-wide Christian Education Conference displayed what's been done.

Simple population graphs revealed:

- City population increased one per cent in four years.
- School population increased 19 per cent.
- Church membership increased 23 per cent.
- Sunday school attendance increased 30 per cent.

But the conference did more than tell what had been done. It showed why.

For one thing, enthusiasm wasn't limited to teachers and administrators. Everybody, including Mom, Dad and the next door neighbor were invited to the five night sessions of Church in Action Week. Christian Education Director Ruth Schnicke commented: "As we prayed, God showed us wider opportunities than we had dreamed."

Puzzlers like "Why does my child act like that?" and "How to cope with my child's problems" were dealt with. A panel discussion moderated by Dr. Robert Boyd Munger, pastor, and a film added to the attraction.

Parents, teachers and friends found out that one fifth of the local church budget was for Christian education.

Displays dramatized activities of youth and adult departments. A sample nursery crib represented the Cradle Roll. A tape recorder reproduced the Junior church. A photograph of the Primary children leading in prayer accompanied the Primary Church worship center. A slide projector flashed pictures of Sunday school classes in session.

In the adult section, an electric map pinpointed locations of four missionaries. Other displays represented social and biblical activities of the six adult classes.

Elsewhere posters and displays told the story of the library and its privileges, up-to-date visual aids, costumes and properties available for planned or impromptu dramatizations. They told about the high school campus club, teacher training classes on Sunday mornings and Bible fellowship groups.

A large bulletin board displayed a colored map of California. Colored ribbons showed how the church bus had piled up a mileage of 8,585 miles. During the year 1,500 young people had been transported by it to conferences.

Facts like this one stared from strategic spots:

"From the Sunday school come 90-95 per cent of all ministers, missionaries, full time Christian workers."

The concluding Sunday evening pledge service was a success. It showed that informed people do respond to the need.

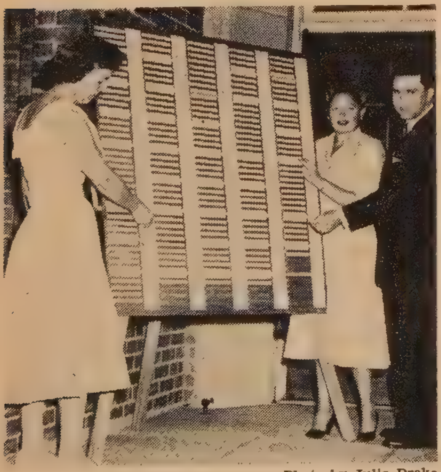

Photo by Julia Drake

MRS. WRIGHT, SHEETS FAMILY
Pink for the ladies, blue for the gentlemen.

Ring Them In

EVER GET BOGGED DOWN with attendance records?

Mr. and Mrs. James Wright of the Home-builders' Class in Hollywood (Calif.) Presbyterian Church did, too. And small wonder, since the class totals some 225 active members.

But Wright, being an engineer, came up with an answer to the situation. One Sunday he appeared in class with a large attendance board.

His wife explained: "Every Sunday as you arrive, take a plastic ring from this peg filled with them. Place it on the hook to the right of your name. Pink for the ladies and blue for the gentlemen!"

Now, while dozens of couples are "ringing themselves in," the Wrights are free to welcome new members and visitors and to fellowship with friends. Just before the lesson starts, Mrs. Wright quickly checks her attendance cards by the ringed names. In a flash her duty is completed.

The board lists names alphabetically, is well constructed, attractive and easily stored between Sundays.

Rate Yourself

HOW DO YOU LOOK on Sunday morning, Sunday School Teacher? It may have a big influence on how much your pupils learn.

Teachers learned this from Charles W. Denton who spoke at October twin National Sunday School Associations in Spokane, Wash., and Providence, R.I. Denton is national secretary for the Assemblies of God denomination.

He pointed out the importance of

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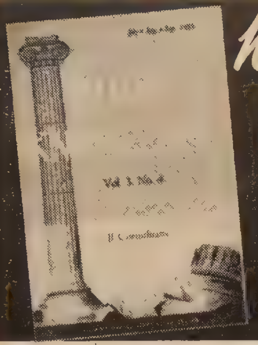

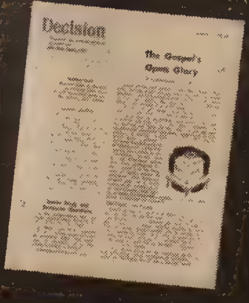

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teacher-pupil relationships in learning. Here's what the pupil sees when his eye is on the teacher—and what he learns.

- Physical appearance. Johnny notices whether dress is loud and excessive, dull and drab, or moderate and in good taste.
- Facial expression. He knows the difference between a "dutiful grimace and a friendly smile." He recognizes the "frustrated expression" of the unprepared teacher, the confidence of the one who knows his lesson.
- Posture, movement and mannerisms. Are they an influence for good?
- How equipment is handled. He can tell how the teacher feels about the Bible, quarterlies and lesson papers, by the way they're handled.
- The teacher. Love and friendliness, devotion to God, enthusiasm for His work, sincerity and faith are clearly seen.

Summarized Denton, "A pupil is entitled to a personal ministry of helpfulness."

Napoleon Pushes On

THE FIRST BAPTIST Church of Napoleon, Mich., has become the most thriving and conspicuous enterprise in that small farming village. The population of Napoleon is 370, and the Sunday school welcomed 523 the Sunday following a one-week visitation drive directed by the Rev. William Walker of Wyandotte, Mich.

Church members visited afternoons and evenings during the week to promote the record Sunday attendance. Conversions of five men and two boys were the immediate visible fruit. The energetic Sunday school has grown more than 50 per cent during Pastor David Commin's two year tenure. Average Sunday attendance is approaching the size of the town's population.

Light-flashing Bank

Here's a bank to add new significance to Sunday school giving. The Lighthouse Bank, produced by David C. Cook Publishing Co., flashes a light at the top when offering is dropped in. Made of white plastic, the bank comes equipped with batteries, bulb and key; sells for $3.50.

For more information check Item L 72-A on Readers' Service Card on page 80.

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Flash-a-Film Viewer Projector is a new way to teach the life of Christ. The plastic viewer can be used with naked eye or with the aid of a flashlight. Film strip, viewer and three-cell flashlight retail for $3.98.

For more information check Item L 72-B on Readers' Service Card on page 80.

Family

Heartsease's unique ministry strengthens body and soul. They've spent 56 years

Reaching Girls in Trouble

A 20-YEAR-OLD girl nervously flipped through New York City's classified phone directory. Unwed, expecting motherhood in three months and unwanted at home, she didn't know where to turn. Scanning the "Homes-Institutional" section, she noticed—"Heartsease Home for Women and Babies, Inc."

An hour later she knocked at a three-story, 14-room home on New York's east side. A pleasant young woman, Resident Director Mildred Wolfertz, welcomed her. When the girl left four months later, Heartsease had more than lived up to its name.

She lived family style with other girls, each with the same problem. She signed in at a nearby hospital clinic and reported for periodic check-ups. A sympathetic staff of three, including an assistant director and full-time registered nurse, judiciously balanced light housework and recreation.

Above all, she found solace for her soul. After-breakfast devotions in the dining room, a weekly Bible class, church services over the radio Sunday mornings and evenings—all made their impact. Not long before her baby arrived, she knelt in the director's office and accepted Christ as her Savior. She gave her baby up for adoption, is now employed and attends a gospel-preaching church.

Because Heartsease has taken on new zest in recent years, many think it's a new work. However, it's been going since 1899, in its present building since 1910. It has cared for 5,000 girls since it started keeping records in 1917.

In earlier years it majored in helping women of the street. Today, its girls come mostly from fine homes, average 18 to 23 years of age. They are usually graduates of high school (some of college), with intelligence to do something constructive about their problem. Though some stay as long as eight months, average length is three months. Half come from metropolitan New York, half from out of state.

Babies are frequently given up for adoption.

At the suggestion of her sister who had once visited the home as a substitute pianist for a gospel group, one girl came all the way from Newfoundland. Intolerant home conditions had made her easy prey for the overwhelming attention of a young man with car and money. Her nagging mother demanded she leave while she had her baby. Though religious, she was not a Christian. Heartsease' kindness and gentle but consistent gospel witness made its mark.

A few months later she asked the director to help her accept Christ. A definite change came over her. Back in Newfoundland she was rejected by the young people of her church. But she went on with the Lord and began attending an evangelical church. Recently she wrote that she reads the Bible every day, attends prayer meeting, and is engaged to a fine Christian young man who knows her past.

Bibles are given each girl. A verse is learned at lunch every day. Each girl is expected to do homework for the weekly Bible class by summarizing a chapter in her own words and choosing the verse she likes best.

Not long before they have their babies, 80 per cent privately receive Christ in the director's presence, often when discussing future plans.

Last year one girl who kept her baby came back to the home to attend Bible class every week for two months. She had never professed Christ. Sometimes she used to come for week ends, bring her baby and rock it to sleep listening to records of Beverly Shea's hymn-singing.

Last March she asked the leaders to take her to Billy Graham's Madison Square rally. She was among the first to walk to the front to decide for Christ.

Heartsease's capacity, besides private

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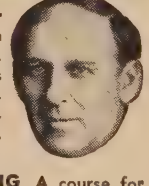

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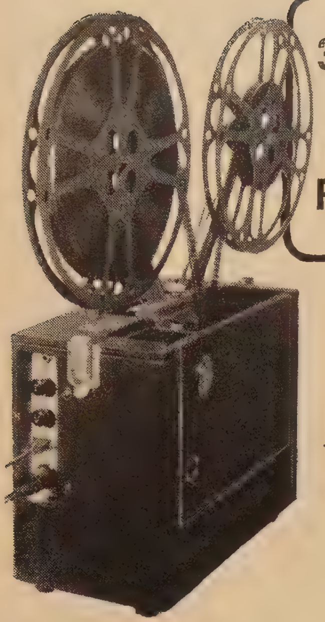

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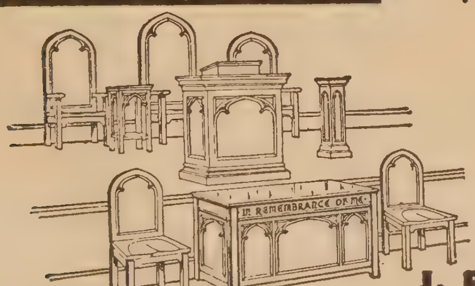

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rooms for the staff, is ten girls and four babies. They live in two dormitories, one with a fully equipped nursery. Last year 19 unwed mothers were accommodated, 11 of which kept their babies and returned to the home for a while to care for them. The other babies were taken by the adoption agency the day they were born.

Follow-up work contacts every girl, unless the girl specifically requests otherwise. Of the 50 girls helped in the last three years, the staff keeps in active touch with half.

Because of its evangelical approach Heartsease is not regarded with high favor by the public social agencies, who usually turn over only problem cases.

When New York's Board of Health made a recent check-up, the inspector commented on the atmosphere of love prevailing at the home.

Director Wolfertz, taking over four years ago, has given the work a shot in the arm. She would like to see Heartsease outgrow present quarters and expand its atmosphere of love so it can put many more needy hearts at ease.

'Buck Passing' Alarming

ARE PARENTS depending too much on Boy Scouts, summer camps and other outside agencies to solve their children's behavior problems?

Child psychologist Dr. Sophie S. Sloman recently told a Lutheran convention, "These agencies are all right for recreation but they aren't going to cure any real problem."

Most important influence of all was pointed up by Judge Julius H. Miner of Chicago's Circuit Court. "Religion is a vital factor in happy homes," he said, addressing a church audience. "A home built on religious concepts is a fortress against crime. Love of God holds the family steadfast." He also spoke strongly in favor of church and Sunday school.

Housework Road to Boredom?

"MANY WOMEN are bored in the role of homemaker," says Dr. Jennie I. Rountree of the University of Washington. She spoke at the annual meeting of the American Home Economics Association in Minneapolis, Minn.

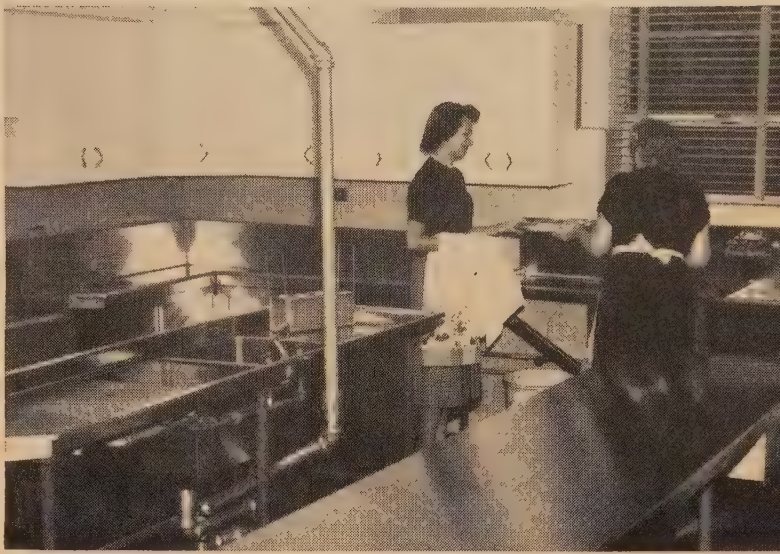
"This boredom," in her opinion, "is a primary cause of home disruption."

Another professor suggested frustration as the possible cause of boredom.

To help lift the pressures of frustration he suggested, "Don't put the emphasis on things in the house but on family relationships that make it a home." And "Stop expecting immediate rewards. They don't come every day, as the child is sent to school, but 20 years later when he graduates from college."

Building and Equipment

Automatic dishwasher is a "must" when large groups are served.



Christian Life photo

Today's kitchens have uncluttered look, plenty of easy-to-clean working surfaces.

Is Your Church Kitchen-wise?

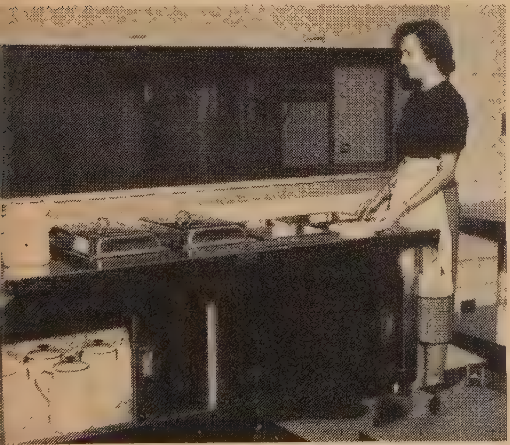
No need to put up with an outmoded kitchen. A new book tells how you can change it into a modern cooking center.

IF YOUR church suppers are too often flops—there's good news for you. No longer need you put up with cold, over-cooked food served by hot, overworked church women struggling in an outmoded kitchen.

There's no excuse for this sort of thing anymore. Now manufacturers are bending over backwards to give churches the best in food services.

The reason: *twice as many churches as hotels* now serve meals. This fact plus swelling church membership has opened a good many eyes.

There are firms that specialize in church kitchen planning, but manufacturers too are offering helpful services.



A steam table will end cold food complaints.

Latest aid to planners of church kitchens is a 47-page book, *Church Food Service* (see page 80.) Author is Clarence W. Schroeder, chief food service engineer of the Hotpoint Co., a division of General Electric. He has planned close to 4,000 kitchens.

The secret of successful church food service, according to Schroeder, is good planning—right from scratch. Hit or miss methods won't do. Though the book naturally dwells on the merits of electrical cooking, it gets in advice on every phase of kitchen planning from faucet to frying pan.

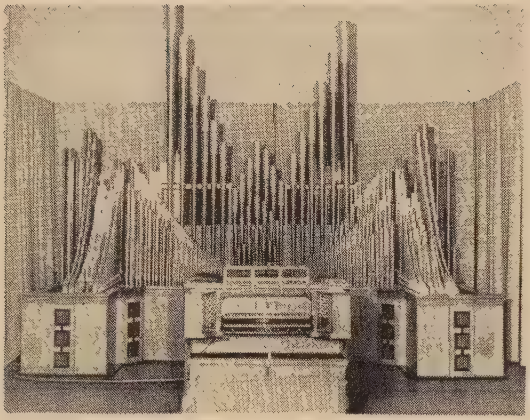
First step in planning is to decide what kind of service you want. Do you seldom serve more than 100 persons? Then table service is suitable.

Does your church sometimes serve crowds of more than 140 persons? Then you'll want facilities for cafeteria service—or semi-cafeteria service (diners get their hot food at a counter, are served other food at the table).

Next step: How much space should the kitchen take up? A good way to figure, the book points out, is to allow at least 2.5 feet of kitchen space for every person to be served. For example, if you serve no more than 100 people, a 12½ x 20-foot kitchen (250 square feet) will fill the bill. Of course it's better to overestimate your needs than to underestimate.

Third step in planning a new kitchen installation is to decide on what equipment you need. In doing this, Schroeder says, you should think about the following:

- Facilities for receiving and storing food (storage room, wall cabinets, shelving, refrigerator). Reach-in refrigerators common to the housewife's kitchen are O.K. for smaller churches, but Schroeder advises larger churches to consider a walk-in type refrigerator. If your church requires two or more reach-in refrigerators to take care of perishable food, you might wish to put in a walk-in refrigerator. Most churches will quite likely find a combination freezer and refrigerator ideal.
- Food preparation facilities—sinks, drainboards, tables, vegetable peeler, meat chopper, mixer.
- Cooking facilities. Basic to this work center will be a range, a sink, pan storage space and table or work counter. You might want to add to this roasting or baking ovens, a deep fat fryer (french-fried-potato-lovers will thank you for this), broiler and hot food storage table.
- Serving facilities. Don't slight this area. Good serving facilities ought to include a counter, coffee making equipment, dish storage space. You might also consider the wisdom of allowing for a hot food table and some refrigerated space.
- Cleaning and storage equipment for dishes, utensils, pots and pans. The



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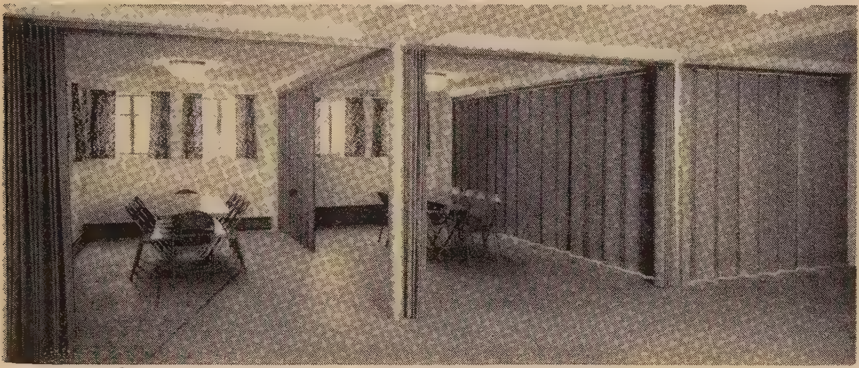

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poor dishwashers are too often overlooked. Clean-up operations are just as necessary as cooking operations—and merit as good equipment. These should include facilities for receiving, scraping, disposing of waste, stacking or racking, pre-rinsing, washing, final rinsing, sanitizing, draining and stacking for storing.

If you plan to serve more than 100 diners, Schroeder emphasizes, a dishwashing machine is virtually indispensable.

- Garbage and trash disposal facilities. Best answer is a modern garbage disposal unit. Otherwise you have to provide space to store the trash until it can be hauled away.

Final step—and an important one—is to decide on the kind of arrangement you want. To do this, Schroeder suggests first making a flow chart showing most convenient placement of work areas to save steps. Diagrams in *Church Food Service* show just how to do this.

Then you're ready for the preliminary layout drawn to scale. Schroeder advises cutting from heavy cardboard shapes representing the various pieces of equipment you plan to include in your kitchen. Then you can switch them around until the best arrangement comes up. Here's the place where manufacturers can advise you.

Next, the layout is transferred to tracing paper. And from this layout the architect or builder can develop the final layout, taking into consideration electric power, hot and cold water, nonskid and water-tight floors, waterproof walls, drainage, heat, ventilation, lighting and sanitation.

There is modern, well-made kitchen equipment to fit the needs of any church—no matter what the size. Schroeder, as well as other kitchen planning experts, warns against so-called "bargains". In the long run you get what you pay for.

If you want to make every cook in the church happy, replace that outdated kitchen with a brand-new one.

(For free copy see page 80.)

Nearby mixer and water tap are cook's helpers.

A Sunday School Remodels

• Ohio church enlarges building—S.S. paves the way.

IT IS just plain horse sense: a 40-year-old suit will not fit—even if it was altered 20 years ago. This logic holds true for Sunday schools, too.

Superintendent George Schwartz of the St. Paul Evangelical Lutheran Church in Alliance, Ohio, knew his school had outgrown its suit. It was built 40 years ago and was enlarged 20 years ago but now it looked like this:

His "Primary" department covered everyone three to 11.

Thirty nursery-age youngsters milled in space meant for 20.

Intermediates used to meet in the boiler room.

Photos by Chester Dibble

Now they meet in bright, airy, cheerful room.

Intermediates held class in a dark, dingy basement area. Their room decorations: the church heating unit, fuse boxes and a network of fat and thin steam pipes running overhead.

Seniors according to the old "Akron plan" met in little open-end pens sectioned by curtains to face a central speaker. Their audible friendly chit chat filled the room.

And in the crowded sanctuary adult teachers became hawkers.

"No good," thought Superintendent Schwartz. *"How can we do a satisfactory job of Christian education this way?"*

Schwartz spoke to his pastor, the Rev. Michael B. Goldner. They both agreed something had to be done. Proper church school training requires proper physical facilities—comfortable classroom space and teaching equipment—to do the job.

So Schwartz started a one-Sunday-a-month building fund offering to start the ball rolling. The least he hoped was to gain more room somehow.

Through cautious planning, which included counsel from the Department of Church Architecture for the United Lutheran Church, an addition, a remodeling and redecorating job to the old building was voted. The congregation elected to: make better use of a lot of wasted space and "expand the present annex to the street."

The renewed St. Paul's Church and Sunday school was dedicated recently. Here is how the plan worked out:

A new unit added to the old annex made a complete 90 by 30-foot, two-level Sunday school wing.

The first floor level featured a combined nursery-beginner-primary department with handy lavatory. This section was easily accessible from the rear of the main sanctuary so parents could leave their children during worship. Tot-size furniture, attractive cabinets with toy shelves, wrap racks and high out-of-reach storage drawers outfitted this section.

Two more large classrooms divided by convenient folding doors and a large ladies classroom-parlor with kitchen facilities completed the first level.

Intermediates and Seniors each had a department on the second floor. In each, folding doors easily made four separate classrooms. Adequate coat racks and storage facilities were arranged.

Intermediates enjoy maximum natural light now through glass-brick windows instead of former basement dinginess.

Other changes throughout the church include: heating, choir robing and lavatory in the basement; acoustical tile in the entire structure; new console organ, new carpeting, new lumenaires, new communion rail and tables.

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Christian Life Photo

The dispenser is only an arm's length away.

Pew Card Holders Handy Worship Aid

YOU'LL find some of the handiest little gadgets on the back of your church pews.

Funny thing, they do everything from holding offering envelopes to clamping onto your fedora.

And more churches are using them all the time.

A surprising number of churches are taking attendance at services. Most church giving is by envelope. And special church building programs almost demand special folders.

All of these place new importance on those little card holders on the back of your pews.

Modern church pewing comes with or without pew accessories. But many churches request card holders along with hymnal racks and communion glass receptacles to complete matched sets. Holders appear in the same wood, design and finish.

Usually the accessories are grouped in little stations within an arm's length of each worshipper. For example, each pew in a new church dedicated last June seats nine adults. A station of hymnal rack, communion glass and card holder is spaced to serve three conveniently.

Pew card and envelope dispensers purchased independently are available in wood, metal and recently in plastic.

Variety in design and finish is possible with the metal and wood. Simplicity and plainness prevails, however. Agreement with existing pew finish and plan is not difficult.

Prices quoted range from $25 per 100 for the plastic to $30 and $35 for metal with some metal and wood at $40. Prices include the holders plus screws for attachment.

Readers Service

An Infant Grows

This issue marks some kind of a birthday for the "free item" column on the back of this page. July '54 marked its beginning, and that means it's a year-and-a-half old after this issue. In the last 18 months about 150 pamphlets, booklets, brochures, circulars, tracts, folders, catalogs and samples have been offered to you. And the response you've shown is generous.

Look at the Billy Graham tract, for instance. It's offered on the back of this page. Unless we miss our guess, hundreds of our readers will enthusiastically respond to this free, no strings attached, offer. And notice the other Christmas items. These free materials are timely. You won't want to pass them up.

Just scan the FREE column. Notice the items offered. Variety is the rule. Check and clip the coupon. Mail it to us, and we'll do the rest.

Armchair Shopper Returns

Maybe last month when you noticed the gift suggestions of the Armchair Shopper, you thought you'd wait awhile. But Christmas is fast approaching. The Armchair Shopper is back again this month with more suggestions for your Christmas merchandise gift to church or pastor. You'll find him on page 29. And no more procrastinating, please.

"Just remember," 'Armchair' says. "Maybe you're the only one who sees a certain need in your church. Think how pleased you would be to provide that very thing. And remember it would be helping your church to a smoother running ministry."

You Do Too Count

Time for a tally.

More than 60,000 requests mailed in last year. And more than 60,000 replies mailed out—61,538 to be exact. That's the record for Readers' Service. More than 5,000 a month.

But for 1955 the above figures will look small.

With figures available only for the first eight months, 54,328 requests were handled. That's an average of almost 7,000 a month. And it's 22,170 ahead of the same period last year.

Whew! No wonder we're tired. But that's the kind of tiredness we like. We're in business to serve you. And by serving you and your church, we serve the Lord.

* * *

Christmas, 1955

Dear Readers' Service Friends:

We wish for you and yours a blessed Christmas in His service.

We wish for you in 1956 fresh and thrilling experiences in His ministry through you.

Readers' Service Staff

* * *

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If you're a new subscriber, here's a chance to pick up what you missed in the past year. Order some CHRISTIAN LIFE reprints. These are articles of outstanding importance to evangelicals: they represent the trends, movements and thought within the most virile branch of Protestantism today.

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THE FOLLOWING booklets and materials are being provided without charge to any CHRISTIAN LIFE reader requesting them.

Billy Graham Christmas Tract—A two-color deluxe Christmas foldette by Billy Graham will be sent with a listing of the 1955 tracts available from Good News Publishers. Entitled "What Christmas Means to Me" Billy states his definition in 270 words. The listing gives information on Christmas Tract-Paks and Christmas tracts envelopes.

For your free copy, check item L80-A on Readers' Service card.

Christmas Filmstrips and Slides—A 20-page booklet listing Christmas and holiday filmstrips and slides is available for the asking. Just mark the coupon. The Society for Visual Education, Inc. sponsors it. Many first time materials are listed. Special package deals for schools and churches are offered at attractive price.

For your free copy, check item L80-B on Readers' Service card.

Christmas Choir—Choirmasters and organists will welcome the annual Christmas catalog of the H. W. Gray Co. listing anthems, cantatas, songs and organ music. It's not too late yet to begin work on special Advent programming.

For your free copy, check item L80-C on Readers' Service card.

Is Your Church Kitchen-wise?—The chief food service engineer of the Hotpoint Co., has prepared a 47-page book on church food service (see article on page 75). Copies are sold in quantities at $.40 per copy, but single copies are made available free of charge to CHRISTIAN LIFE readers. In this book you'll find the latest in church kitchen equipment, management and arrangement.

For your free copy, check item L80-D on Readers' Service card.

Free Films—A special booklet "What's New in Free Films" by Association Films is ready upon request. A-F, which is a leading distributor of free-loan films, offers the films that will cover a wide variety of group meetings. Only charge to the user is postage, and most cases A-F covers that too. In addition to the above, separate booklets for churches, men's and women's clubs, industry and business, farm, grade and high schools are ready.

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About 500 left!—Free 48-page premium catalogs covering one of the nation's top-notch all-steel office furniture equipment lines are available. And you don't have to pay a cent for the furniture either. Select the new pieces for your pastor's study or your den and earn them by placing Christian Life subscriptions.

For your free copy, check item L80-F on Readers' Service card.

Tape Recorder Fans—You may receive a folder "How Magnetic Tape Is Made" put out by ORRadio Industries, Inc. This completely describes and illustrates in six photos every step in the manufacture of magnetic recording tape from start to finish. Much interesting and useful information on the process is tucked in.

For your free copy, check item L80-G on Readers' Service card.

TOWER MUSIC:

Ringing from the Rooftop

- Big churches no longer have a monopoly on lovely tower music.
- Electronic carillons, recordings do job for small churches.

OVER the housetops of Oglesby, Ill., every evening there float the clear, sweet tones of vesper hymns. Not a person in that town of 4,000 can help but hear them.

Housewives fixing supper, workmen trudging home after a hard day, boys and girls squeezing the last drop of daylight into their playtime—they listen and somehow feel that "God's in His Heaven; all's right with the world."

A member of the church puts it this way: "It gives you a nice, warm feeling to hear those gospel hymns when you go home at night. It's as if God is walking with you."

Like Oglesby Union Church, more and more churches are discovering the effectiveness of tower music.

The church bell everyone pictures in his mind's eye is a huge cast, cupshaped affair—like the Liberty Bell. The bell ringer hauls on a heavy rope, the clapper slaps the bell and it resounds with a mighty peal. These bells still toll in Europe and in many rural churches in the U.S.

But musical bells and bell instruments are fairly new to this country. In the 14th and 15th centuries bell makers came up with a new development: the carillon. A carillon is a set of bells that are in a fixed position. Instead of ringing when swung, they peal when struck with hammers operated mechanically.

The great instruments of Europe have 50 or more bells. The carillon in Riverside Church in New York City has 72 bells. Its biggest bell (the one with the deepest tone) weighs 18¼ tons—the fourth largest bell in the world. Such massive installations cost as much as $100,000. A set—or "chime"—of 12 to 15 cast bells can cost from $10,000 to $15,000 depending on the size and weight of the bells. The more bells, the higher the price.

Naturally many churches can't afford to pay that much. Another thing: The cast bell carillons are so heavy and cumbersome few bell towers can house them without costly strengthening.

So it's not hard to understand why few were installed in the U.S. Up until 1900 our country could boast only two carillons. By 1927 there were only 12.

J. C. Deagan photo

Dr. Charles Goff starts Chicago Temple carillon heard daily by thousands of Loop workers.

But American ingenuity was at work. In the 20's experimenters came up with tubular carillon bells made of wrought metal. That is, they were hollow tubes worked or beaten into shape instead of cast in a mold. Very nearly unbreakable they weighed about one-fifth as much as a comparable set of cast bells. Now more than 500 churches enjoy music from this kind of carillon.

Researchers kept on working. They next developed tubular organ chimes whose sound could be amplified. This meant that when the organist played the chimes they could be heard outside.

Then along came World War II and sensational strides in electronics. Since the war electronic instruments have gone into many churches that never before thought they could afford tower music.

Generally speaking, there are three kinds of electronic tower music instruments today.

They are: 1) amplified tubular organ chimes (cost, about $2,000), 2) small electronic units which can play melodies and simple harmonies, and 3) more complex electronic units of 25 or more notes upon which a complete carillon repertoire can be played. The last two types range from $1,500 to $7,000. All three kinds may be played inside the church only, outside only or inside and outside at the same time.

In electronic instruments the "bells" that produce the tones actually are tiny wires or rods of solid metal. They vary in length from eight to about 20 inches. You might not be able to hear the sounds they make when you stand only a few feet away. But when they are amplified electrically and released through loud speaker, the tone is full and rich and beautiful.

Nowadays electronic carillons produce a great variety of music. The music can be played by hand on a keyboard. Or you can use perforated music rolls like the old piano rolls. You can also get automatic timing gadgets that will control the striking of the hours and the playing of music at specified times.

But what if any kind of an electronic installation would put too big a strain on your budget? Do you have to give up the idea of tower music? Not at all. An ordinary record player can be amplified to provide satisfactory tower music at a cost of only a few hundred dollars. Naturally you can't expect it to sound as mighty as a $20,000 cast bell carillon. One manufacturer offers a specially designed amplifying system for outdoor use. It plays vinylite recordings of a cast bell carillon of 63 bells. Cost is about $1,406, including a library of 28 hymns.

Here are some tips for churches thinking of buying electronic tower music equipment:

1. Consult established, reliable firms.
2. Get a complete demonstration of the firm's products.
3. Go the "Two heads are better than one" adage one better by having at least three people on the investigating committee.
4. Remember that quality of tone is more important than quantity. No one can tell you for sure what the exact range of the sound will be. A lot depends on the height of the structure, the number of trees close by, how windy the location is and, above all, how noisy it is at the listener's level. Then, too, tower music capable of being heard ten miles away might blast your ears off up close.
5. Use a tape recorder for later "side-by-side" comparisons with other instruments.
6. Be on guard against shady sales approaches. If the salesman "runs down" competitors, offers to demonstrate a rival product or holds out "bait" such as a discount of "free installation"—watch out.

What do you look for at the demonstration? How can laymen tell whether or not the instrument is a good one?

1. Ask the demonstrator to show you

give a lasting gift . . .

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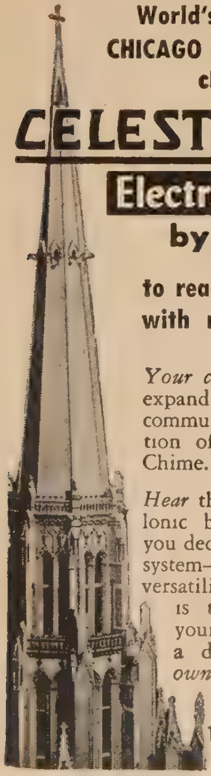

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all major parts of the equipment, including the tone generator.

2. Be sure he explains to your satisfaction how the instrument works. Don't quite understand? Ask questions until you do.

3. Ask to hear the range of the instrument, beginning with the lowest note and going up to the highest.

4. Ask the demonstrator to play octaves, also beginning at the lowest note. If the two notes of each octave sound pleasing and in tune, you can be pretty sure it's a good piece of equipment.

5. Finally, have the man play chords, chord progressions (a sequence of chords) and arpeggios (notes of a chord in rapid succession). If this can be done without sounding out-of-tune you know you have a top-notch instrument!

Once you've had your instrument installed, take good care of it. Be sure to keep it locked so curious but careless people can't monkey with it. Have an authorized manufacturer's representative service it regularly.

A Stradivarius in the hands of a novice can rasp like a buzz saw. An untrained carillon player can spoil the effect of a new carillon. Most manufacturers will give short courses in "campanology" (the art of ringing bells) when the carillon is put in. They'll probably send an expert from their staff to play the carillon at its dedication so church members will hear it at its best.

Learning to play the carillon isn't hard. But it's important to realize that a carillon *is* different than either a piano or an organ.

Whether you have $500 or $50,000 to spend, you can give your church a personality and a voice with tower music. With such a variety of record playing equipment, organ attachments, electronic carillons and majestic tower bells to choose from, no church need be tongue-tied.

Tower Music for Small Churches

Ding! Dong! Time for church!

Almost a voice beckoning worshippers to hasten!

The Arcadian series 100SH, service bell and hour toll, designed by Schulmerich Carillons for the "smaller church with limited funds" boasts a 6½-ton-cast-bell tone.

This is clock-controlled for automatic Sunday and week-day programming. The striker switch permits manual tolling variations.

An attached record player furnishes tower music as operated. A microphone may be added for live organ or choir numbers.

Models without automatic features are also available.

For more information check item 82-A on Readers' Service card on page 80.

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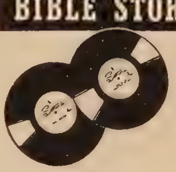

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Recordings

● Wendell P. Loveless, record reviewer, became the world's first sacred record reviewer when he began his first column for Christian Life seven years ago. He is well known in radio, music and the ministry and has contributed strongly to all three.

New High in Musicianship

IMAGINE the London Philharmonic, Melachrino Strings and Montavani's Orchestra playing *The Love of God, The Holy City, I Walked Today Where Jesus Walked, Blessed Assurance, Sun of My Soul* and others.

Sound like an arranger's dream? It is—and it's available. It's RCA Victor's new LP album entitled *The Music of Paul Mickelson—Sacred Songs with Singing Strings*.

It's an answer to a distinct void in sacred music. The world must know that there are consecrated musicians of superb ability who can extract the best from sacred melody. Unsaved folk with a sensitive, trained musical ear will recognize in this recording fine musicianship and intelligent arrangements.

Here's how it came about. While in Great Britain with the Billy Graham Evangelistic team, Mickelson was requested by the London studios of RCA Victor to arrange 12 songs of his selection to be put on wax under the RCA label, using the best professional musicians in the British Isles. The result is a 12-inch LP including, in addition to the numbers already listed, *What a Friend We Have in Jesus, God's Love* (a Mickelson original), *His Eye Is on the Sparrow, Swing Low Sweet Chariot, In the Garden, Face to Face* and *I'd Rather Have Jesus*. Accompaniment is by a 40-piece orchestra composed of members from the above-named instrumental ensembles.

These numbers will also come out in 45 rpm Extended Play. Another LP recording with 13 songs in the same form is scheduled for release soon. If you like *Sacred Songs with Singing Strings* why not write your encouragement to Paul Mickelson?

● A new release in *The Living Bible* series has just come out. Forty-four ten-inch LP break resistant records, timed at about 35 minutes per face include the entire New Testament. Reading of the text is accompanied by organ background. A few of the sides are devoted to organ hymns.

The music is good, but I feel a better quality instrument could have been used. A common fault of so many organ recordings is that they give too much of the atmosphere of the funeral parlor.

Reader, Dr. Albert L. Hoy, ordained minister and educator, does a splendid job, however. Diction and phrasing are smooth, pleasing and concept of the meaning of the Scripture apparently intelligent. In spite of my criticism of the musical feature, I feel this is the best reading of Scripture I have heard on recording.

● Here are three new 10-inch, 78 rpm releases from Bibletone of some songs by the Radio Kids' Bible Club. Hildor Janz, tenor, does the effective solo work. The Children's Choir backs him up, and Charles Magnuson does the piano accompanying. There is a bit of spoken narration in the various numbers. Some of it seems a bit stilted, but the general effect is quite good. I often wonder why so much ministry to boys and girls is placed upon a "talk-down-to," patronizing basis. We need a complete revision of psychological attitude toward gospel work for children. The musical portion of these recordings is very good, indeed, *Get into the Ark, We're Sailing Home, With Christ in My Vessel, Harbored in Jesus, Adam and Eve in the Garden, Dare To Be a Daniel, Daniel Was a Man of Prayer, How Did Moses Cross the Red Sea, The Giant Goliath*.

● Recently these columns told of a new line of 45 rpm's being put out by Sacred Records, Inc. called Pop Sacred Records. Another of these recordings, featuring the voice of Bob Daniels with the Ralph Carmichael Orchestra, is well done. Daniels sings a new song, *Mustard Seed Faith* on one side, and *Think of God* on the other. Sacred, under their regular label, has two more 45 rpm's of exceptionally good listening quality. Bill Carle, a bass-baritone voice of lovely timber, sings with thoroughly intelligent concept of the message of the songs. Carmichael and his orchestra do a superb accompaniment on *Saved By Grace* and *How Great Thou Art*. Both are grand, but the latter is particularly well done, in my opinion. The second 45 rpm from Sacred includes *I Cannot Hide from God*, the theme song from Jim Vaus' film *Wiretapper*, beautifully sung by Evangeline Carmichael. Here is a deep, rich, resonant voice, under perfect control in the entire range. Her husband Ralph gives a solid, thoroughly musical background to the number. On the other side the Carmichael orchestra plays an original and exquisite arrangement of the same song, which, by the way, was composed by Ralph. This pressing is one of those which should be in the library of every lover of fine music.

● Along with my Christmas wishes, may I suggest that you remember sacred records when you plan your Christmas gifts this year. Have you investigated Hi-Fi reproducers? And tape reproducers? Watch next month's column for tape reviews. They're a coming thing in sacred music.

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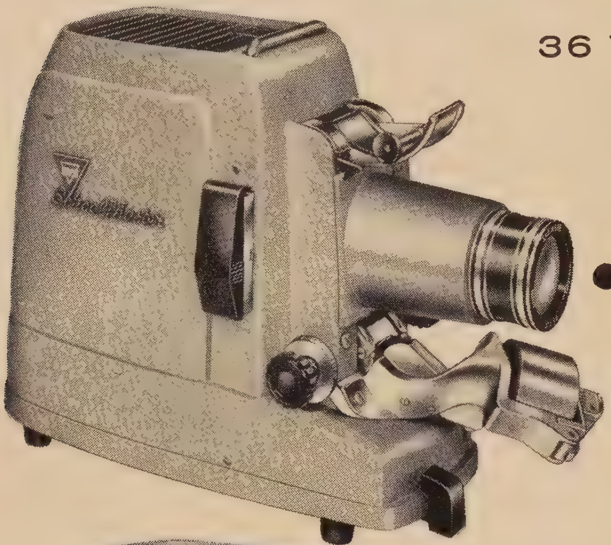

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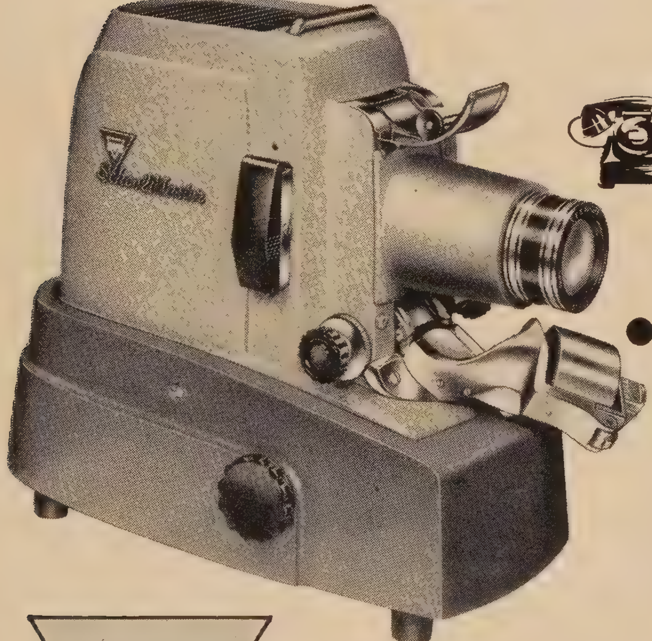

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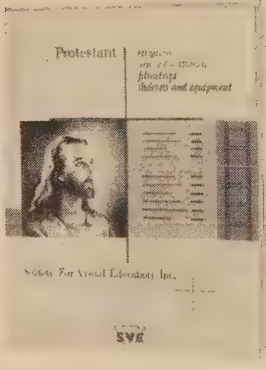

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Audio-Visuals

Great Religions Film in Making

Life MAGAZINE'S series on great religions is still drawing repercussions.

Now, in an evangelical retort, the world's religions will be filmed. Announcement was made by John Huffman, head of the Winona Lake School of Theology, producer of the series.

Heading the cast are Georgia Lee and her seminarian husband, Ralph Hoopes. They left Oct. 10 for the Near East for filming in such cities as Cairo, Baghdad, Jerusalem, Istanbul and Karachi.

Each film in the series will run 25 minutes and will be in full color, available both in 35mm and 16mm, both in wide and standard screens.

'Martin Luther' Wins Souls

HARRY BRISTOW'S Reel Pulpit in Philadelphia was jammed for 19 straight showings of the film *Martin Luther.*

And after each showing at the Christian movie theater, decisions were made for Christ.

The famous film was released recently by Lutheran Church Productions, Inc.

Cost of the 16mm, 105 minute film is set at $150.

It has already gained renown among commercial theatres. It has been shown in 11 languages.

Tape Pals

"PEN PALS" are turning into "Mike Chums". Today they're sending tape recordings instead of letters.

Clubs have sprung up throughout the country. Main advantages: 1) the voice brings a more personal, friendly message, 2) blind persons and handicapped can easily particpate.

Missionaries especially are thankful for this informal way to chat with friends at home and co-workers on other mission stations.

Portable Loudspeaker

Almost a walkie-talkie but not quite, is the Portapage, a shoulder-strap portable loudspeaker. Exhibited at the National Audio-Visual Assn. Convention last summer this 12½-pound, dry-cell powered speaker throws the voice up to a quarter mile. It appears practical for anything removed from electricity where the voice must be heard.

Produced by Sound-Craft Systems of Pittsburgh, special features include: weather-proof battery case, carbon button-type mike with four-foot coiled cord and 40-inch leather strap.

Batteries operate three to 15 months with intermittent use. Dimensions are 15½ x 11 x 8¼ inches.

The set is purchased with or without carrying case.

For more information check item 85-A on Readers' Service card on page 80.

NOW AVAILABLE

from
CHRISTIAN YOUTH CINEMA, Inc.

Martin Luther

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Films

● HARRY BRISTOW, film editor, heads the Christian Youth Cinema, Inc., and National Evangelical Film Foundation in Philadelphia. Last year he opened Philadelphia's Reel Pulpit, the nation's first religious theater, showing Christian films every night.

Indians in America Find Christ

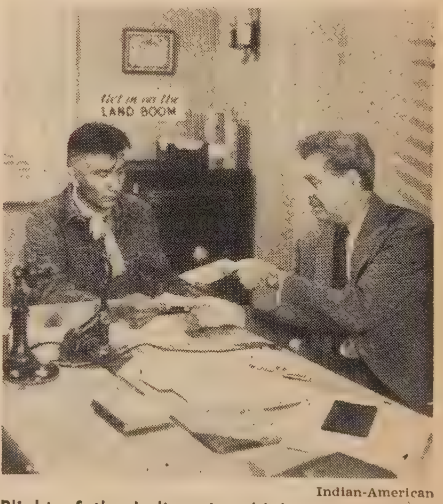
INDIAN-AMERICAN relations are a delicate subject in America today. Here's a topnotch production that handles the topic in a dramatic and successful way.

It's the latest Cathedral release, *Indian-American.* A missionary to the Indians writes to the home church, telling them of the plight of these people. As he dictates, the story of an Indian young man is dramatized. Materialistic white men have taken advantage of his innocence, but he is pointed by the missionary to the Word of God and the Church as the answer to the problem. Running time 40 minutes; black and white.

● Seldom does a sponsored film carry such terrific impact as the one titled *My Right and My Cause.* It tells the miraculous preservation of the Korean Bible manuscript of Rev. Young Bin Im, secretary of the Korean Bible Society, despite hardships which he and his wife endured during the Korean War.

Filmed primarily in Korea, it features Korean music played on authentic Korean instruments. Every church should take advantage of this free sponsored film. Running time 25 minutes; color.

● *His Master's Face,* produced by Gospel Films, carries very forceful emotional elements which drive home the need of


Get in on the LAND BOOM

Indian-American

Plight of the Indians is told by a missionary.

Christ as Savior. It is the story of a mother who gave God no time in her life until her little girl, Cathy, found a picture of Christ and sought to learn more of Him. In her search, Cathy uncovers her mother's past life and the cause of a broken home. A playmate's invitation to a mission starts a chain of events that ultimately leads to the mother's conversion.

This film should have great value in use among children, young people, and adults. It surely typifies many American families of today. Running time 40 minutes; black and white.

● The sacredness of marriage vows is very forcefully presented in the new Broadman production, *Forsaking All Others.* Joe Nichols, the father of Marianne, suggests that she leave her husband who is not assuming his full responsibilities in the home. She reminds her father of her marriage vows and that he had taught her to believe in God and to trust God to answer prayer. The husband overhears the conversation and he confesses his failure and his sincere desire to change. This is a powerful film. Running time 15 minutes; black and white.

● "It's your life, Son." Thus speaks a Christian father to his two sons, Jim and George, in the film *Choosing Your Life's Work.* Advice from parents, pastor and a vocational counselor plus personal experiences help the two boys choose a vocation. Every action in the film bears a directive to use all means in coming to a decision for a life's work, but above all to seek God's will through prayer and reading the Word.

Use with appropriate Scripture should make this an excellent film for launching a discussion. Suggested use: teen-agers and up. Running time 15 minutes, black and white. A Broadman Films release.

● A small but impressive production: latest documentary film of the Pocket Testament League, *Crisis in Asia* relates the work of the PTL evangelistic teams in distributing Scripture portions in China, Japan, Korea, Formosa, Indo-China and Malaya. Alfred Kunz narrates the film and presents the challenge of reaching millions in Asia. Color; 20 minutes.

● *My Church* reveals in brief the history, ministry and program of the church. It should certainly find a welcome in church schools, young people's meetings and church membership classes. The film will define for members and prospective members the real value of the church in the community. Produced by Broadman Films; 15 minutes; color.

Films in Brief

Giants, Grasshoppers, and God features Dr. Donald G. Barnhouse in an expository sermon based on Numbers 13:30-33. It's applied to everyday living. Evangelical Foundation Production; 14 minutes; black and white.

The Glad Church and the Sad Church shows the church with the prepared program in contrast to the church just willing to exist. Concordia productions; 52 frames; 78 rpm record.

Story of John Wesley—produced for use with children. Methodist Publishing House; 72 frames; color; LP record.

Boys and Girls around the World Share the Bible—depicts universal use of the Bible. American Bible Society; 30 frames; color.

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● What is the strictest interpretation of the tithe? Ever since I began tithing I have tithed my gross income. My brother disagrees with me. He says it is obvious that many rich people are taxed up to 50 per cent of their income and wouldn't be able to tithe on the gross total, and that, furthermore, some people like farmers must reinvest as much as 90 per cent of their income into their work. Is there a difference between *salary* and *income*?

There is a difference between *salary* and *income*. Tithing is based upon net income and not gross salary, unless the individual feels led to do otherwise. I know equally earnest Christians who follow one principle or the other, but I believe the Scriptural position refers to net income. The tithe is to have our first consideration, and we are to be consistent in our practice.

● What is your opinion of the so-called healing cults which seem to be prevalent in the world today? Do you believe that they are the work of God?

The dictionary defines cult as, "a system of worship of a deity . . . great devotion to some person, idea, or thing, esp. such devotion viewed as intellectual fad . . . a sect." If physical healing is the major objective of some group it might be honestly described as a "healing cult." The major emphasis in the Gospel is the meeting of spiritual need by the redemption provided by the Lord Jesus Christ. The Bible does teach that there is the true "gift of healing" by the Holy Spirit (I Cor. 12:9, 28); and that "the prayer of faith shall save the sick, and the Lord shall raise him up . . ." (James 5:15, 16).

When alleged healing has been advertised and exploited, often the Holy Spirit seems to be absent, and flesh prominent. Human hearts should be humbled by God's mercy, and not exalt themselves therein.

● Because of my husband's mental condition diagnosed as paranoia and cruelty my doctor and parents believe it is unsafe for me to live with him. I am afraid of him, and am fearful for the welfare of my children. After leaving our home and city for employment elsewhere he has returned to demand a divorce and boasts that he has broken the Seventh Commandment. Is a divorce right under the circumstances?

The Bible teaches patience and prayerfulness on the part of a believing wife or husband, with the hope that the other party may come to salvation and also to one's senses. Read carefully I Cor. 7:10-16. It seems to me that verse 15 is particularly applicable to you: "If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." There seems to be no evidence that your husband is a believer, despite his profession.

● I have been sending tracts and booklets to people. I read the newspapers and get the names of people who have had some tragic happening or death come into their life. Also, I have been sending to celebrities and athletes. I read in your column that you think it is cowardly to send anonymous letters. I certainly am not ashamed to be witnessing for my Lord, but I wonder if signing my name would be proper because I've been sending to both men and women. I am not married and I don't want anyone to think I am writing them for any reason other than to witness. Should I sign these letters?

Letter-writing can be a very effective means of witnessing for the Savior. After prayer and thought you should write as led by the Lord. You should personalize the letter, and most certainly sign it. Unsaved people are easily antagonized by envelopes containing only tracts, because that procedure seems cowardly to them, and rightly so. Instead of seeking to preach at them, I suggest you consider giving your testimony as to what Christ means to you.

● Do you think it advisable for a pastor to visit all patients in a hospital, or should he limit his visits pretty much to those for whom he has pastoral responsibility?

Pastoral visitation to hospital patients should be primarily to members of his parish. Certainly that responsibility will lead to wider opportunities in a very natural way. As you minister to one heart there will be other needy ones that will yearn for a word of encouragement and help from you. I recommend that you go prayerfully to the hospital to see how widely spread the Lord will make your ministry. He can make hospital visitation to be a constant adventure.

● In order for our high school release time groups to receive credit, it is necessary that the release time teacher have a degree. As a pastor's wife, with a family, it is impossible for me to go away to school. Could you recommend schools offering correspondence courses where such credits could be obtained?

I know of no Christian college that offers correspondence work toward a degree. Every college will require resident work for the senior year at least. For your thought and prayer I recommend your considering looking to the Lord for guidance to a community where college work is readily available. If the Lord sees that a college degree is indispensable in your service for Him, He will make that provision, you can be sure.

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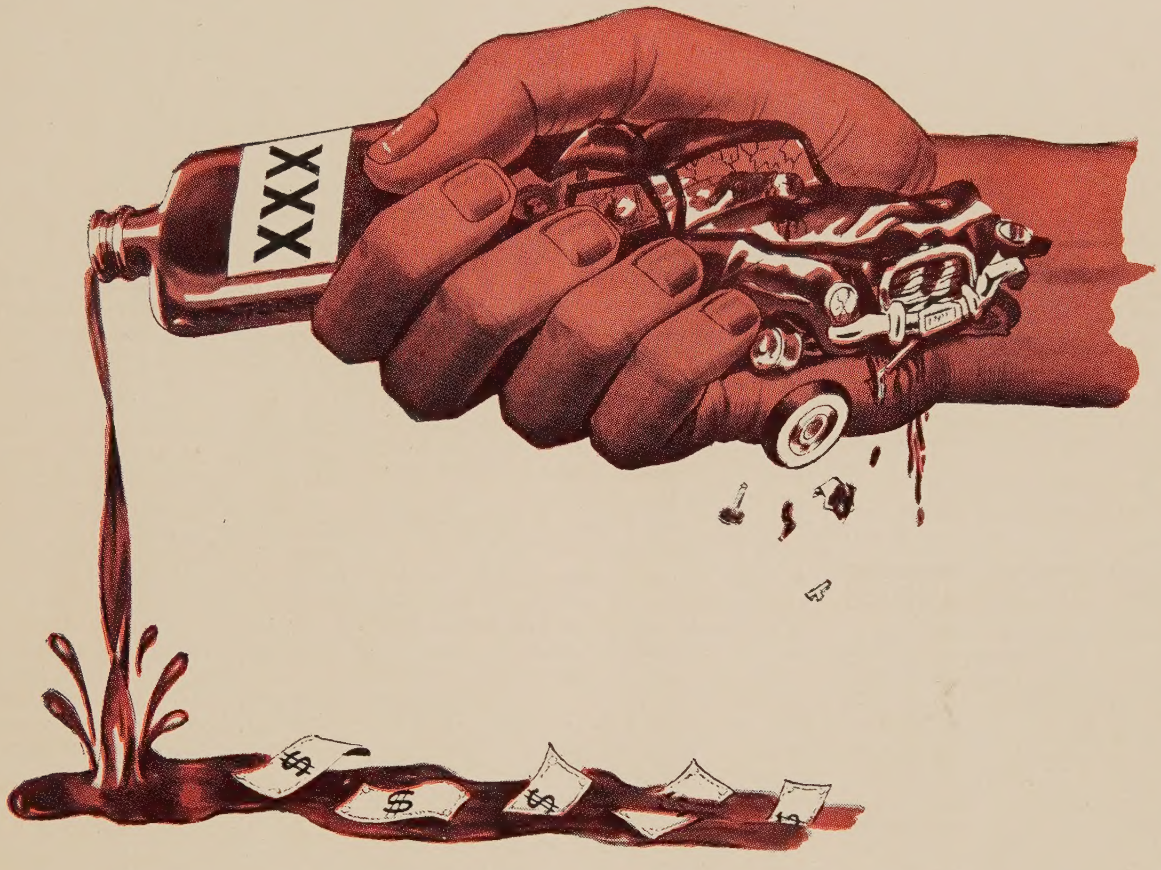

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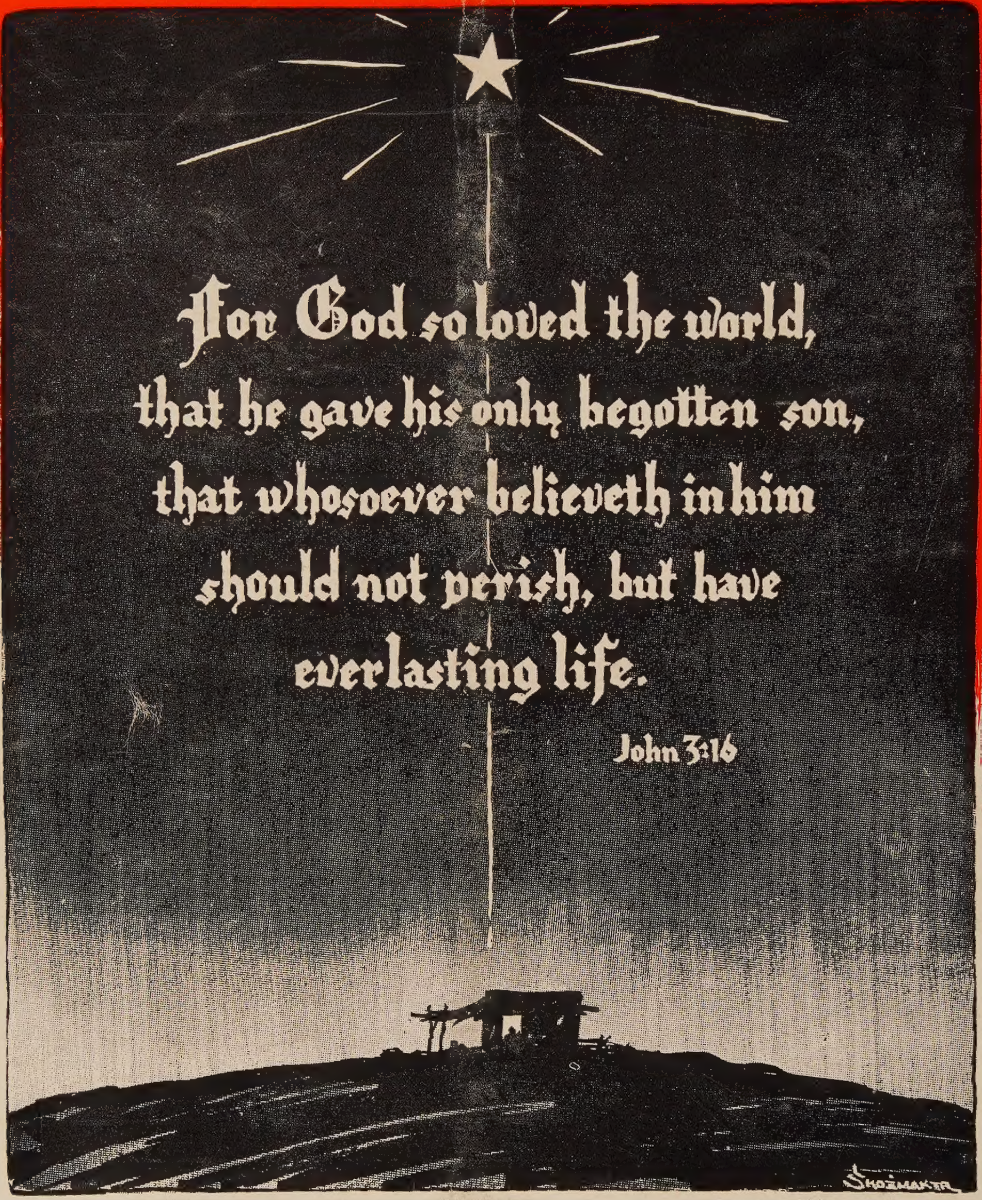
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